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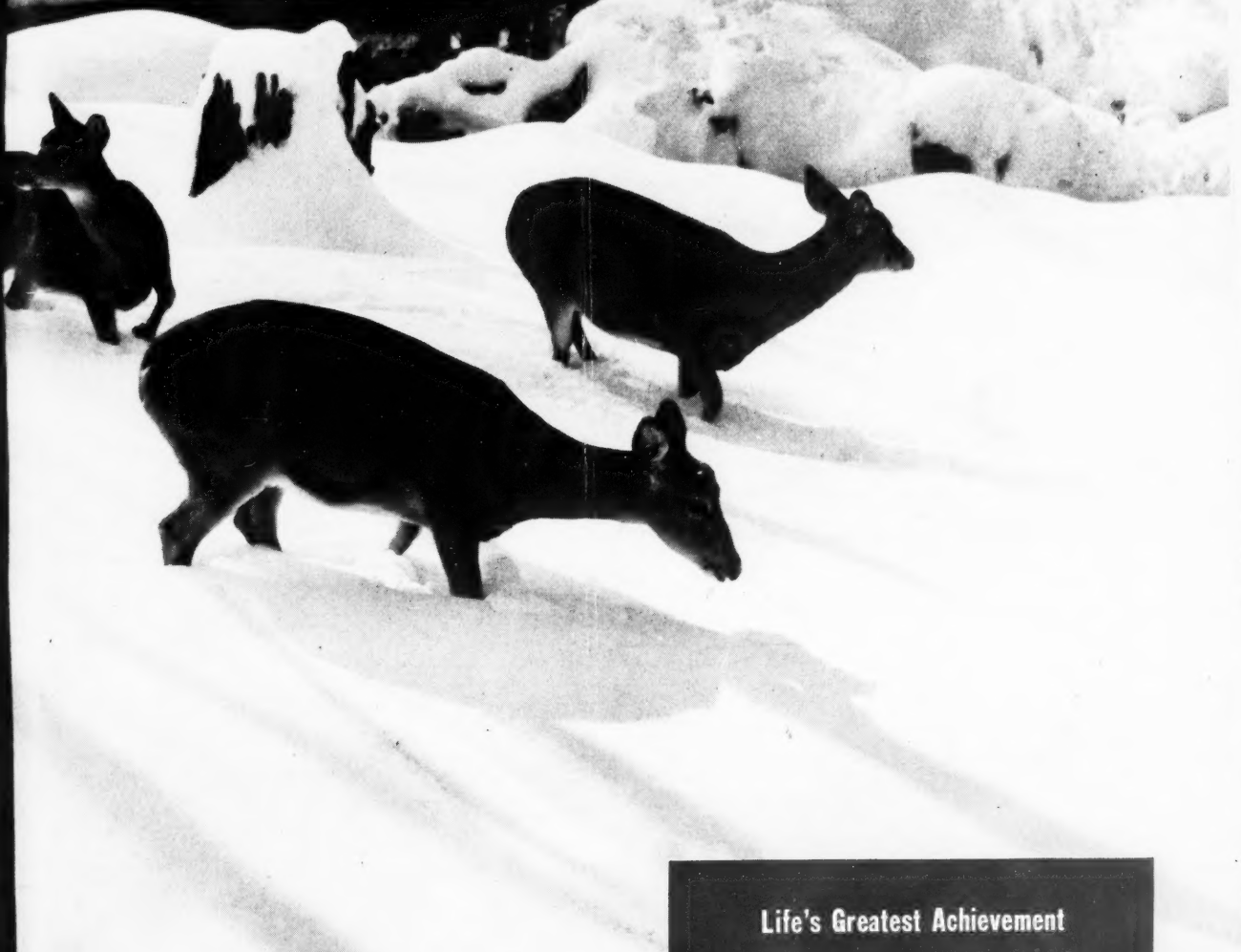
MONTHLY

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Life's Greatest Achievement

The Layman Talks Back

WHAT'S WRONG WITH FUNDAMENTALIST PREACHING

How You Can Master GOOD ENGLISH

— — *In 15 Minutes a Day*

THOUSANDS of persons make mistakes in their everyday English—and don't know it. It is surprising how many persons fail in spelling such common words as "business," "judgment," "beneficiary," and "receive"; say "between you and I" instead of "between you and me"; use "who" for "whom"; and mispronounce the simplest words. And it is equally astonishing how few know whether to use one or two "c's" or "m's" or "s's" (as in "recommend" or "disappoint"), or when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, dull, humdrum, largely because they *lack confidence* in their use of language.

What Does Your English Say About You

Does your English help or hinder you? Every time you talk, every time you write, you show what you are. When you use the wrong word, when you mispronounce a word, when you punctuate incorrectly, when you use trite, commonplace words, you handicap yourself enormously. English, the very tool you should use to improve your business or social position, holds you back. And you don't realize it, for people are too polite to tell you about your mistakes.

But now Sherwin Cody offers you a commonsense way to acquire a mastery of English in only a few minutes a day. It's so easy for you to stop making the mistakes in English which have been hindering you and learn to present your ideas clearly, forcefully, convincingly, on all occasions—*without even thinking about it!*

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For many years Mr. Cody studied the problem of creating instinctive habits of using good English. Sometime ago he was invited by the author of the famous Gary System of Education to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises, Mr. Cody *secured more improvement in these pupils in five weeks than previously had been obtained by similar*

pupils in two years under old methods.

Even more recently, in the schools of Colorado Springs, an experiment was conducted under the supervision of F. H. Bair, then Superintendent of Schools in that city. Mr. Bair kept part of the school system under the old method of English instruction and put two elementary schools and one of the Junior High Schools (about seven hundred pupils in all) under the Cody method. Results were astounding! In his report at the end of the experiment, Mr. Bair states, in part, "The general results as shown by the statistical summaries and by the materials that I looked over were astonishing. It will be seen that the experimental schools in every case gained very sharply over the control schools. It would appear that Mr. Cody has come upon an idea and to some extent a procedure almost revolutionary in the teaching of English."

100% Self-Correcting Device

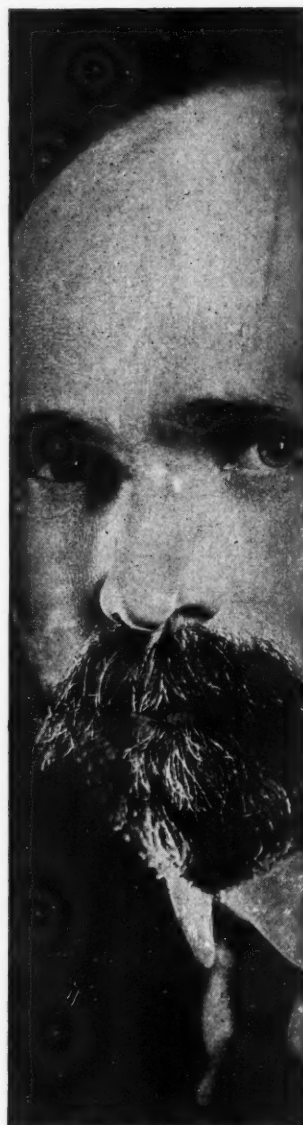
The basic principle of Mr. Cody's new method is habit-forming. Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express your meaning, suppose you could hear him whisper: "That is wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

Mr. Cody's 100% Self-Correcting Device (upon which he holds a patent) does exactly this thing. It is his silent voice behind you, ready to speak whenever you commit an error. It finds your mistakes and concentrates on them. You are not drilled upon anything you already know; and, unlike the old ways of learning English, there are no rules to memorize.

The study of English has been made so simple that much progress can be made in a very short time. No more than *fifteen minutes a day are required*—and not of study, but of fascinating practice! Those who take advantage of Mr. Cody's method gain something so priceless that it cannot be measured in terms of money. They gain an impress of breeding that cannot be erased. They gain a facility of speech that marks them as educated persons in whatever society they find themselves. They gain the self-confidence and self-respect which this ability inspires. As for material reward, certainly the importance of good English in the race for success cannot be over-estimated. Surely no one can advance far without it.

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A new book explaining Mr. Cody's invention is ready. If you are ever embarrassed by mistakes in grammar, spelling, pronunciation, punctuation, or if your vocabulary is limited, this new free book, "How You Can Master Good English in 15 Minutes a Day," will prove a revelation to you. It can be had free upon request. There is no obligation. Send the coupon or a letter or a postal card for it now. **SHERWIN CODY SCHOOL OF ENGLISH, 361 B. & O. Building, Rochester 4, N. Y.**



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MOODY MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelistic and evangelical; contending for the faith delivered once for all to the saints.

WILLIAM CULBERTSON, Editor
ERNEST D. CHRISTIE, Publication Manager

Vol. 48

January, 1948

No. 5

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January, 1948

Announcing New Subscription Rates

Greatly increased printing costs have at last forced us to increase MOODY MONTHLY subscription rates beginning February 1. However, until January 31, subscriptions and renewals will be accepted at present rates, i.e., \$2.00 a year, 4 years for \$6.00.

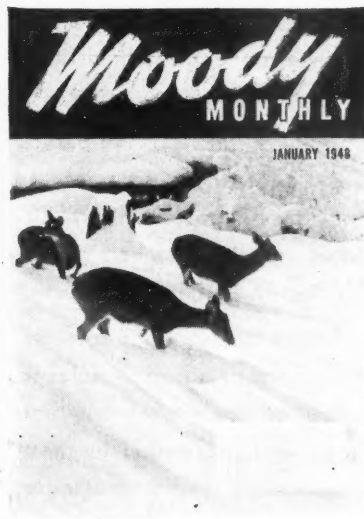
Effective February 1, MOODY MONTHLY subscription rates will be \$3.00 a year, \$5.00 for 2 years, and \$10.00 for 5 years. Single copies will be 25c each.

Since we cannot afford to continue operating at a loss, we feel sure our thousands of friends will understand the necessity of bringing our rates into line with present costs.

At the same time we are planning a better and more useful magazine. We expect very soon to announce the addition of a comprehensive Christian news section, for which we are now making extensive plans. Already we have incorporated a new Evangelism section and added two new features to the Missions department (see pages 344 and 352).

These added features will, by far, offset the increase in rates, and provide an improved MOODY MONTHLY for our growing family of readers.—Editors

THIS MONTH'S COVER

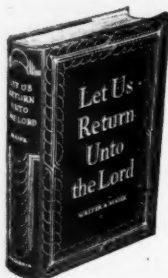


★ Another new year stretches out before us like a great expanse of untracked snow. Before long the path of our footprints will be seen, but right now we face 365 days of new and fresh opportunity during 1948. As we take inventory of the past and map our steps for the future, may we choose the way that pleases God.

How wonderful it is that through the shed blood of Christ, God will put away the failures and sin of the past—make them white as snow—and give us a fresh start! Who knows what 1948 will bring? Let us live as if every day were our last, giving "our utmost for His highest."

323

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Meet the Aldrich Family

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In the Bosom of the Father

By Doris Coffin Aldrich

YOU'LL want to meet this family, because you will be hearing a lot about them in Doris Coffin Aldrich's column "Out of the Mixing Bowl—Musings of a Minister's Wife," which will run each month in *MOODY MONTHLY*.

The picture was snapped recently during one of those rare moments of quiet at their eight acre place across the Columbia River from Portland, Ore., where Daddy (Dr. Willard M. Aldrich) is president of Multnomah School of the Bible.

The other day Daddy took two of the children to be fitted with shoes. After making his purchase he said to the clerk, "It's a relief to have two of them shod." "How many children do you have?" the clerk queried. When Daddy said, "Eight," a man nearby came over and extended his hand. "I'm proud to meet someone who has courage enough to have eight children these days," he said.

But eight is what the Aldriches hoped for when they were first married. She was dean of women at Multnomah when he came there to teach and met her. Now he's president, and editor of *The Doorstep Evangel*, in which her column has been appearing for several years.

Things are always happening at the Aldriches, homey, everyday things that sometimes bring a tear to the eye, sometimes a hearty laugh—always a tug at the heartstrings. And out of these everyday incidents Mrs. Aldrich weaves her deeply spiritual "musings" and passes them on for the blessing of others.

How Mrs. Aldrich finds time to write even her best friends cannot quite understand. She describes her life as a futile attempt to "keep up with dust, dishes, and diapers."

But wait a minute, we almost forgot the introductions. That's Annette (three and one-half years) in Daddy's lap. Mommy is holding four and one-half month old Tad, and beside her is Jane (nine and one-half). In front of her (left to right) are Jon (seven), Joe (eight), Becky (five and one-half), and the twins, Timmie and Virginia (four and one-half). "Pieces of eight," Mrs. Aldrich calls them. Daddy's version is, "Eight pieces."

SHORTLY before little "Tad" was born, Daddy and Mommie and the other seven children had their Sunday night supper in front of the fireplace in the lovely new unfinished room downstairs.

The firelight shone on the children seated on their little blue chairs; it shone also on the piles of lumber, the electric saw and planer standing back in the shadows.

After sandwiches and cottage cheese, cookies and applesauce had been eaten and the yellow pitcher of milk was emptied, the children gathered close for a sing.

"Deedah," the twin, and Joe sat on Daddy's lap. Timmie sat as close as he could and leaned his curly top against Daddy's arm. Becky drew her chair up tight to the other side.

Jane and Jon sat close to Mommie, and Net-Net sat on Mommie's lap.

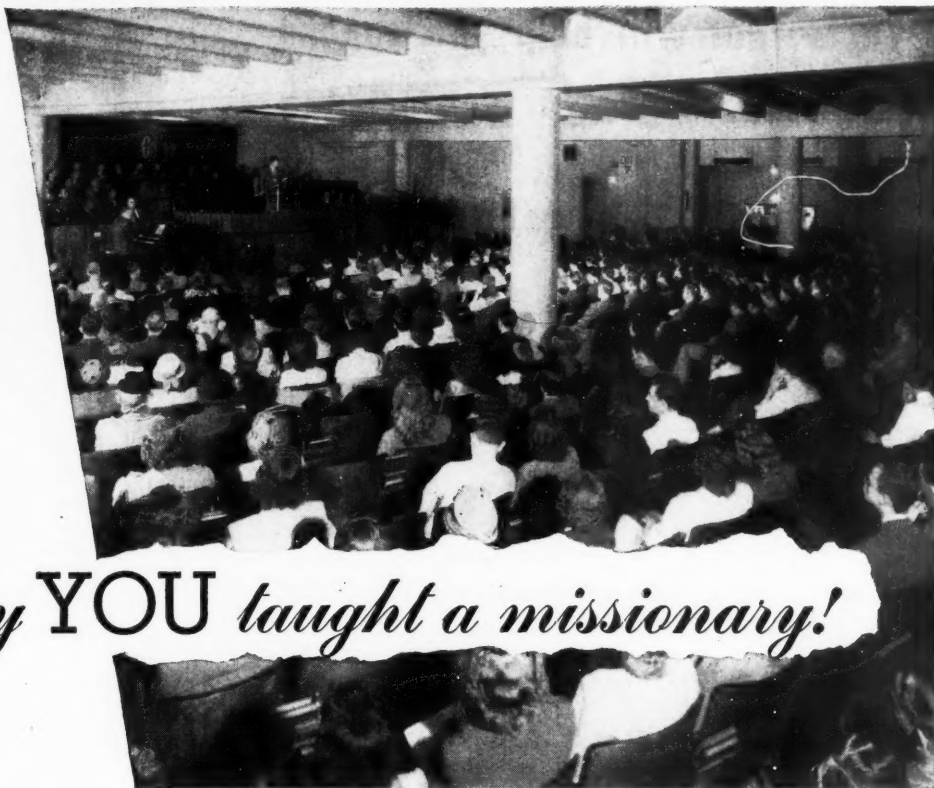
First one song and then another was sung to the accompaniment of Daddy's rocking chair. It was suggested that Deedah stand up by the fire and sing, "Jesus Loves Me." But Deedah was on Daddy's lap and she was reluctant to leave. "Somebody will take my place," she protested, and snuggled the closer.

"No, Deedah, no one will take your place. Daddy will keep it for you. You stand up and sing for us." And so she did, her bobbity curls and sweet little face tugging at hearts as she sang, "Jesus loves me, 'dis I know."

"I'm sure He does," thought Mommie. And when her song was finished, she scooted back to Daddy's arms and rubbed her face on his soft woolly sweater.

"No one will take your place" . . . Do you believe that? Are you sure of a place in our heavenly Father's heart? You have a place if you have come to Him through faith in Jesus Christ as your Saviour. The Lord said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

How wonderful to know that for each
[Continued on page 347]



Today YOU taught a missionary!

Student body, faculty and business staff meet weekly for prayer.

NOT yet a missionary in the field, but one in the making. Next year, or the year after, he'll be ready to spread the "good news" in our own land, or to carry the gospel of salvation to the heathen who are yet in spiritual darkness in the "regions beyond."

Now, along with other young people from nearly every state and many foreign countries, he is receiving free instruction made possible by your, and other Christians', gifts. Teachers, called of God, qualified both by training and experience, are giving that thorough knowledge of the Bible that is the fundamental requirement for effective Christian service. Instruction is also given in Bible-related subjects, as well as in the various skills he may need in the home or foreign field. Whether it's minor surgery, elementary medicine, dentistry, sewing, cooking, or training in missionary aviation, capable teachers are ready to instruct him.

But even more important than this kind of training, he is getting immediate practical experience in soul-winning, as he fills assignments in jails and hospitals, in churches and shop meet-

ings. Together, he and his fellow Moody students present the gospel message to hundreds of thousands of persons each year in the Chicago area. Of these, many thousands make decisions for Christ.

An army of many thousands of Moody-trained men and women has gone out from the Institute to be used by God as pastors, evangelists, mission workers, teachers, presidents of Bible schools and colleges, children's workers, gospel singers, church organists. Another army of almost 3,000 has been led of God to serve in the foreign field as missionaries under many denominational and independent mission boards.

This is a work in which many may share. The entire ministry of the Institute is possible only because Christians faithfully support its growing program and needs. Moody Bible Institute is not rich; nearly three-fourths of its requirements are met from day to day by the sacrificial gifts of consecrated Christians who want God to use their means to the utmost. The need of funds for daily operation is urgent. May we continue to depend upon your support by prayer and gifts?

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Facts that will help you choose the right organ for your church

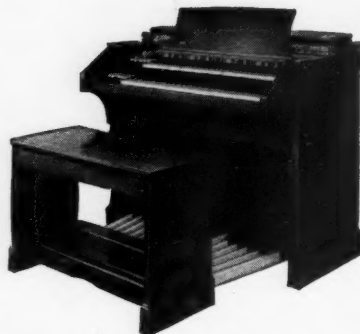
THERE ARE MANY THINGS to check on before choosing an organ for your church.

You'll want to be sure, first of all, that the organ you choose is capable of producing a complete range of true church tones that are rich and beautiful.

You'll want to consider the important questions of price, of installation costs, maintenance, tuning, upkeep. And you'll want to learn how that organ has performed in other churches before you choose it for your own.

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My Greatest Experience With God

by
William H. Wrighton



Dr. Wrighton is instructor of philosophy and Christian education at Simpson Bible Institute, Seattle, with a rich background in teaching, conference speaking, and writing.

He taught for sixteen years at the University of Georgia where he rose to the position of chairman of the philosophy department. He has written several books, among them *A Philosopher's Love for Christ*.

I CAME to the conference as a speaker, but I became a listener to the searching word of power which was spoken in the chambers of my heart.

Reading my Bible one morning before the meetings of the day, I was suddenly arrested by the light that flashed from Galatians 5:24: "And they that are Christ's have crucified the flesh with the affections and lusts."

Many were the times I had read it, but in smug self-righteousness and pride of heart. Pride makes the heart impervious to God, and is the perfect insulator; it had kept me from seeing the holiness of this truth. But that morning the word pierced my proud conscience, and laid bare the real condition of my imperfect life.

The verse revealed the far-reaching claims of Christ. If we are Christ's we have crucified the flesh with its affections and lusts. If we have not crucified the flesh, then we are not Christ's true confessors, but mere professors of faith. For all of those that are Christ's have crucified the flesh.

To understand the broken heart of the Lord Jesus, our hearts must be broken. Only wounded hearts can be joined to the wounded Saviour. My heart was wounded, my pride was laid low, my haughtiness and cherished professional prestige were brought down into the dust of repentance and contrition.

Tears of grief flowed freely as I bowed in solitude before my wounded Lord; and tears were followed by praise when He drew near to break the power of cancelled sin and show me that it was faith in His act of carrying my sins in His own body to the tree that alone could crucify my flesh, and set me free from its lusts and affections. Quietly I sang:

*"My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand
And there confess my sin."*

Most graciously He said: "I will rest in my love, I will joy over thee with singing." "Thou art all fair, my love, there is no spot in thee."

Instead of dignified acquiescence I believe the Lord wants wholehearted co-operation. Let's get the job done.—Noel O. Lyons.

Moody Monthly



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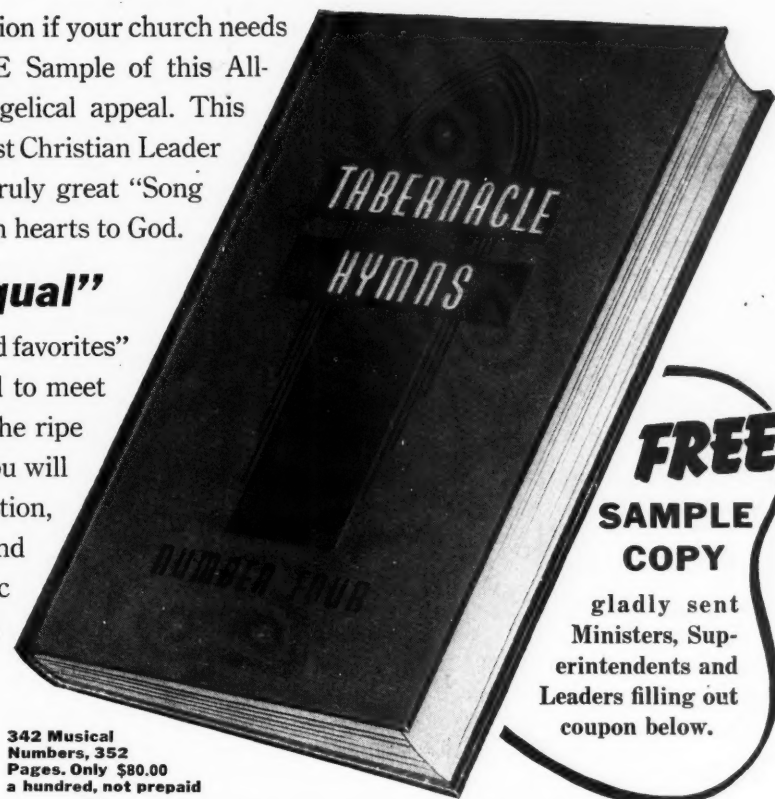
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Editorials

A Call to Prayer

By William Culbertson

Facing Founder's Week at Moody Bible Institute, Feb. 2-8, we are longing for an intensive personal ministry of the Holy Spirit. There is indication that some Christians have had enough of the shallow, cold, lifeless experience of the popular brand of evangelicalism. Their heart cry is for a deep, penetrating, transforming work of the Holy Spirit.

There is a sense of urgency. Spiritual poverty must give place to spiritual power, or all is lost. Many have a sense of desperation. The burden is heavy upon them. The issue is so real that no cost is considered too great: repentance, confession, restitution, righteousness, holiness, discipline, and obedience are experiences not to be feared. For these, pride must be abased, monetary considerations do not matter, prestige means nothing. There is a heart hunger for God, for the living God. May God increase their number.

Dr. R. A. Torrey wrote: "There are some who seek to magnify the Spirit but neglect the Word. This will not do at all. Fanaticism, baseless enthusiasm, wildfire are the result. Others seek to magnify the Word, but largely ignore the Spirit. Neither will this do. It leads to dead orthodoxy, truth without life and power. The true course is to recognize the instrumental power of the Word through which the Holy Spirit works, and the living, personal power of the Holy Spirit who acts through the Word" (*How to Obtain Fullness of Power*, pp. 43, 44).

Many who read this editorial will want to join us in crying out to God for such a movement of His Spirit at Founder's Week—indeed, even before that time. May our cry be from a broken heart (Ps. 51:17), a burdened heart (Ps. 27:4), a bleeding heart (Heb. 12:4), and a believing heart (Matt. 17:19, 20).

Let us covenant with God to so pray

All editorials, unless otherwise designated, are by Walden Howard, member of the editorial staff.

—not only for the Founder's Week program but for our own communities, our own churches, and our own personal lives. Let us each one be in right relationship to God, so that He may bless us.

For 16 Per Cent

MOODY MONTHLY is a family magazine, read by mothers and fathers, young people and old, Sunday school teachers and missionaries, laymen and ministers. Of our entire family, ministers comprise only 16 per cent, but once a year we devote considerable space to them in our Preachers' Number. This is it.

It is appropriate that it should come in January as we face the new year, because ministers, like all of us, need to take inventory of their own lives and ministry.

There are temptations peculiar to the ministry. Every preacher faces them in one form or another. To one there may come a soul-deadening monotony from the constant grind of his routine labors. Nothing much seems to be happening. His is a hard field of labor. The other fellow has it much easier. (If the facts were known, we would discover that a surprising number of ministers are just waiting for the day when they can move on to a better church!)

To another the temptation is toward laziness and complacency. This preacher knows enough (from seminary days) to keep one step ahead of his people. He has enough outlines and sermons to keep him going. He's doing as good a job as the next fellow. Why do more? Growth seems unimportant. He remains no bigger than he was the day he stepped out of school. He has no new ideas. He has stopped thinking, and studying, and growing.

D. L. Moody's brother used to say of him, "He is the most self-improved man from year to year that I know." And to men who still welcome criticism and challenge, who want to be bigger and better men in 1948 than they were during 1947, perhaps we are not out of order in presenting a symposium of frank opin-

ions from representative laymen in "The Layman Talks Back."

Serving with the Spirit

The gospel ministry is a spiritual undertaking. One of the most challenging statements regarding it is Paul's testimony to the Romans: "God is my witness, whom I serve with my spirit in the gospel of his Son" (Rom. 1:9).

What does he mean? Perhaps his next two statements provide the answer: "Without ceasing I make mention of you always in my prayers" (v. 9), and, "I long to see you, that I may impart unto you some spiritual gift" (v. 11). These are the heart of the ministry—the impartation of spiritual truth and prayer. One is manward; the other is Godward. No wonder the earliest Christian ministers decided, "It is not right that we should give up preaching the word of God to serve tables . . . we will devote ourselves to prayer and to the ministry of the word" (Acts 6:2, 4, R.S.V.).

Man is body, soul, and spirit. Body and soul alone cannot do the work of God. Expending physical energy, rushing here and there to meetings and conferences, cannot of itself suffice. Mere human intellect and planning, organizing and promoting, cannot accomplish a spiritual work. The gospel ministry is a spiritual task that requires the spirit of a man surrendered to the Spirit of God. Prayer and the ministry of the Word mean spiritual warfare.

As we face 1948 it is well for us to realize that our greatest need is for commanding spiritual leadership.

Where are the men who are known across the nation for their spiritual power? Many are known as good "platform men." There is no shortage of promoters and organizers. But where are the men whose reputation is in the depth of their spiritual power, in their humble walk before God, and in their "serving with the spirit in the gospel"?

New Low in Apostasy

Evangelicals have long been aware of growing apostasy in the organized Church, but when the members of the committee on evangelism of the Chicago Congregational Association received answers back from fifty of their ministers to whom they had sent questionnaires previously, no one was more horrified than they.

Appointed by the Chicago Association to make recommendations regarding evangelism, they reported back that the theological confusion in their ranks made any program of evangelism almost impossible. If the church is to hold preaching missions, they asked, what is to be preached? If it is to organize confirmation classes, in what are young people to be confirmed? The committee summed it up as an "appalling situation."

In the questionnaire the fifty ministers were asked their views on basic Christian beliefs. Only eight believe the Bible is authoritative in matters of faith. The majority think that redemption through the blood of Christ is unnecessary, and that "union with God is to be found in

prayer, in faith and good works, without specific initiative in bridging the divine-human gulf. . . . Knowledge of God is a human attainment." Thirty deny the total sinfulness of man, holding that there is only "a tendency toward evil in human beings." So complete is the apostasy that even the secular magazine, *Time*, reported, "About the only thing Congregational ministers agree on is a belief in God."

This startling disclosure of unbelief among supposed Christian leaders only emphasizes the need on our part to hold dearly the precious truths of the gospel against any denial or compromise. But rather than bemoan apostasy, we need to be aggressively proclaiming the truth. If some of the battalions have capitulated to the enemy, we will have to fight the more fiercely to uphold the banner of the cross.

An Open Letter to William Randolph Hearst

Dear Mr. Hearst:

You have recently spoken out against the alarming increase of crime in our nation. You are to be commended for this.

We have read your large newspaper advertisements. "The great solution," you have said, "the only sure solution, of the crime situation of which we complain, is education and opportunity. . . . Education and opportunity will eliminate criminality."

It is gratifying to see your influence pitted against social conditions that breed and foster crime, and we pray that your efforts will not go unheeded.

But we are frankly amazed at your shortsightedness.

Surely you cannot believe that education and opportunity will completely eliminate crime! Or that by improving

American living conditions you can erase the causes of criminality!

Surely you must know that criminals come from Park Avenue as well as from the slums.

You must know that an alarming percentage of our criminals are college graduates—men who had education and opportunity.

You must know that the problem lies deeper. There is a human fault that explains crime. Crime can never be completely and permanently dealt with until the fault is dealt with.

The problem is sin—old-fashioned, hell-deserving sin. Sin is different from crime. Crime is violation of the laws of society. Sin is violation of the laws of God. Sin is the worse of the two. Sin is universal. Men generally are living in neglect or opposition to God.

There are palliatives for sin. There are restraints. But there is only one cure—the forgiveness and deliverance that God offers on the ground of the atoning death of His Son, Jesus Christ.

This is the age-old message of the Christian Church. It is the central truth of the Bible. It is the gospel which millions of men have believed down through the centuries. It is the remedy which has taken many a man out of the gutter and remade him.

We think you know this. When you ordered your newspapers to publicize and encourage the growing Youth for Christ movement some time ago, you aided a movement that knows and proclaims this truth.

Why do you not speak out for what thinking men in every walk of life recognize to be the only hope for our country and our civilization: a return to the timeless and eternal truths of God, a revival of genuine spiritual power?

Do you really think that clearing the slums will make saints of sinners? Do

you honestly believe that education and opportunity will recreate men's character?

Sincerely,
The Editors
MOODY MONTHLY

P.S. Are you so sure people want to get rid of crime? What would some of your newspapers do for front page news?

Questionnaire Results

More than 210,000 people read *MOODY MONTHLY* every month, according to final results on our October questionnaire. From the 2,000 answers, we have learned many interesting facts. Do you want to know more about the reading family to which you belong?

They come from fifty-one denominations and church groups, though 67 per cent are Baptists, Presbyterians, Methodists, or independents. The rest are sprinkled pretty evenly across all the major denominations: Evangelical United Brethren, Lutheran, Christian and Missionary Alliance, Mennonite, Mission Covenant, Reformed of America, to name only a few.

More than four out of ten are Sunday school teachers, and 80 per cent of our readers use the Sunday school lesson helps either in teaching or studying. Fifty-eight per cent use the International lesson in their church, 21 per cent use the All Bible Graded Series, 6 per cent the Gospel Light Series, and 2 per cent the new American Council lesson.

Three out of five readers are women, with husbands and wives running almost even in the voting. Thirty-eight per cent are housewives, and 35 per cent husbands. Many of our subscribers pass their copies on to others after they have read them. An average of slightly more than three read each copy. With a circulation of more than 70,000, this means that at least 210,000 people see and read each issue. The average subscriber has been taking *MOODY MONTHLY* for ten years and one month, which recalls the sudden increase in circulation at the time of the Moody Centenary celebration in 1936. We are praying for and working toward a circulation of 100,000 in the not-too-distant future, since that would enable us to make several improvements in the magazine that are not possible at present.

Here are the readers' preferences for different departments: Men and women alike put the editorials at the top of their list. The Missions department is next, with Answering Your Questions a close third. Youth Supplement and Sunday School Lessons complete the list of the five favorite departments.

What changes would you like? Fifty-eight per cent said, "Add a Christian news section" ("World news in the light of prophecy," some said). Thirty-two per cent want regular young people's meeting topics and suggestions, and 24 per cent want Letters to the Editor.

There were hundreds of helpful suggestions and criticisms, all of which are being carefully considered. In the months to come you will see some changes in the *MONTHLY*, but only after we are convinced that we are following God's leading.

What's coming in the February issue

Moody's Growing Message. Charles G. Ward's \$50.00 prize-winning article on the ministry of D. L. Moody will highlight our Moody Anniversary issue, accompanied by six rare old illustrations drawn by the artist Palinski, which literally catch and hold the spirit of the great evangelist.

Forbidden Fields. Where is the greatest unreached area in missions today? Forty million people live behind forbidden walls in eleven countries of central Asia. Harold R. Cook, missions editor, writes an illuminating and challenging article, illustrated, as usual, with a map by Robert Foster.

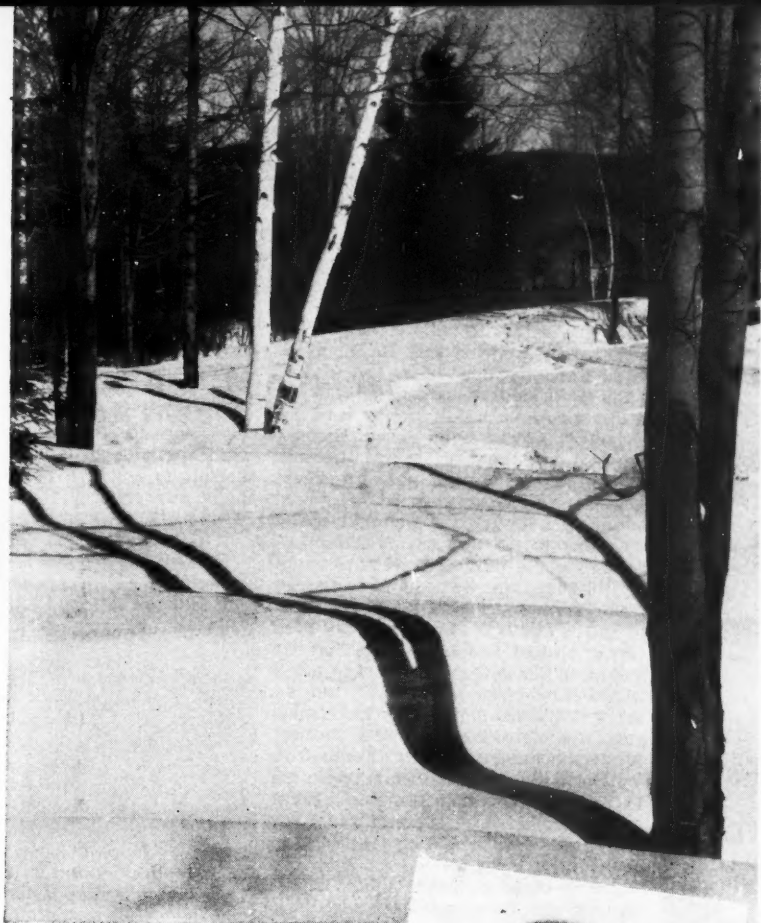
Can We Trust the Modern Versions? Dr. John Mostert discusses seven recent "private translations" of the New Testament—Weymouth, Moffatt, Goodspeed, Montgomery, Williams, Verkuyl, and Way. He tells you the good and the bad, and answers the questions you've been asking about their use.

The Discipline of Durability. An encouraging study from the Scriptures for Christians who face criticism and contempt, by Dr. V. Raymond Edman.

How Are Your Bedside Manners? Hints for sick calls by Carol Alison . . . Studies in Joshua, chapter three, by Carl Armerding . . . and much more . . . all in the big February issue of *MOODY MONTHLY*.

Life's Greatest Achievement

By Howard W. Ferrin



"We know what suffering will produce in our lives, but when God asks us to yield, we draw back. We have not yet learned one of the very first lessons."

THE GREATEST achievement in the Christian's life is to know and to do the will of God.

This is man's chief privilege and responsibility, yet most of us have certain fears concerning the will of God. We somehow associate with it the thought of self-denial and suffering, and in doing so we are right.

Let us face it at once: no man has ever submitted to the will of God without making the most costly sacrifice of all—the sacrifice of his own will. Yet a full-orbed Christian life, the prize to be sought above all others, can never be realized until one is willing to know the will of God and do it.

God's effort through the ages has been to bring man to submissive obedience. He will not coerce man. Man's will, that sacred citadel of his being, will never be forced by his Creator. Man must voluntarily yield to the will of God if God is to exercise Lordship over him. It is in our power to refuse or accept the will of God. Tennyson wrote:

Dr. Ferrin is the greatly beloved president of Providence Bible Institute. This article forms one chapter in his new book, *Living Above*, published by Zondervan Publishing House. Reprinted by permission.

*Our wills are ours, we know not how;
Our wills are ours, to make them Thine.*

A Philadelphia bank once used an illustrated advertisement which read like this: "Divided key—one part useless without the other. Thus two persons have joint control of securities." The picture showed the two separate parts of this clever invention: a key with two parts, each part by itself, and then the two brought together fitting one upon the other, so that united they formed what looked like the usual flat key of a safety deposit box. Either of the two persons controlling the securities in such a box might take his part of the key and try to open the box without result. But when the two persons went together, and united their two parts of the key, the box opened instantly.

May we not say that the will of God and the will of a child of God are the two parts of the divided key which can unlock priceless securities. As we yield our will wholly to His, these two parts of the otherwise divided key are brought together, and then treasures indeed are released.

Shall we not make sure then that, so far as we are concerned, despite what



Dr. Ferrin

sense, reason and infidelity may suggest, the portion of the key which God has placed in our care—our wills—shall always be in His hands to unite with His will for His use at any time and at all times. "Wherefore . . . present yourselves unto God . . . and your members as instruments of righteousness unto God."

*"God knows the way, He holds the key,
He guides us with unerring hand;
Some time with tearless eyes we'll see,
Yes, there, up there, we'll understand."*

CHRIST is ever our example. He said: "Lo, I come . . . to do thy will, O God" (Heb. 10:7). As we think, therefore, of the greatest achievement in the life of a Christian, let us consider the man Christ Jesus.

At once our minds turn to His experience in Gethsemane. It was there He asked the Father to remove the cup. It was there He prayed that He might be saved from that dark hour.

But is it not an astounding fact to realize that our Lord's prayer was not answered! For a moment that thought startles one, but of course another thought crowds in fast upon the first: "But His prayer *was* answered, answered in an even larger way, and answered according to His own submissive obedience when He prayed, 'Nevertheless not my will, but thine be done.'"

One truth is certain—Christ came not to do His own will. Paul writes: "Even Christ pleased not himself." That He had a self which He "pleased not," a will which He denied, is evident. But we ask: "Why was it necessary for Him to yield His will to the will of His Father? Was His not a sinless will?" Yes, indeed, and yet it was necessary that He do the Father's will and not His own. Why? Because of the very nature of moral law and the requirements of God's moral government.

Let me try to explain this most important point. Have you ever asked the question: "How was it possible that Adam, the first man, should sin since he was created sinless?" This problem, the problem of the origin of sin, is a most perplexing one. And I am sure we shall find no solution of it unless we consider the nature of moral law.

Law not only proceeds from God as its source, but it has no existence except as directly proceeding from Him. Law is from God and dependent upon Him in a higher sense than is the light of day dependent upon the sun; for were the sun blotted out its rays would for a few moments continue to light and warm the earth, but the law exists *not an instant* apart from God.

Let us keep in mind that when God made animals and all beings lower than man, He implanted His law in the very constitution of their natures. This is not true of man, or moral beings, because they are under law which is in the form of outward *commandment*.

One thing is certain: man is not a law unto himself, nor does he have the moral law revealed perfectly in the very constitution of his nature. The law for all moral beings is the will of God in commandment made known to them.

It is by overlooking this one grand distinction between man and animal that a flood of errors has come in to deluge the whole world of thought and judgment on this subject. With great confidence it is asserted that "man is a law unto himself"; that he can follow the inner promptings of his conscience, and thus govern himself according to the moral law which has been planted in him." Those who so argue exclude all outward revelation from God.

But to deny that man is subject to

outward commandment from God is to leave unsolved the mystery of how the first man, Adam, though sinless, could sin. What do I mean? I mean that Adam, though sinless, made his own sinless nature the law of conduct instead of the revealed will of God in commandment.

He trusted in himself, even though the self in which he trusted was then sinless; and in so doing, disobeyed the holy commandment which God had given to him. So we see that if sin be conceived of as consisting in following natural sinless propensities, in disregard of the outward law of God, it is then much less difficult to conceive how sinless beings might transgress.

THUS WE SEE why Christ pleased not Himself. We see why He did not do His own will, even though that will was sinless.

★ ★ ★

One Day to Live

ALICE H. MUIR

Had I but this one day to live,
One day to love, one day to give,
One day to work and watch and raise
My voice to God in joyous praise,
One day to succor those in need,
Pour healing balm on hearts that bleed,
Or wipe the tears from sorrow's face,
And hearten those in sad disgrace—
I'd spend, O God, much time with Thee
That Thou might'st plan my day for me.
Most earnestly I'd seek to know
The way that Thou would'st have me go,
For Thou alone canst see the heart—
Thou knowest man's most inward part.

★ ★ ★

Satan's attempts were ever to get Christ to act independently of His Father. That subtle suggestion underlies the three temptations in the wilderness. It was as if the devil said: "Go ahead, you have the power; why not make the stones into bread? Let your power go out of itself." But you will recall how again and again the Lord, in quoting Scripture, brought Satan face to face with the majesty and sovereignty of God: "Thou shalt worship the Lord thy God."

No, Christ never followed the inclinations of His sinless nature. He never yielded to the promptings even of His own holy life. *Christ's whole work was obedience to commandment.*

With profound insight Hugh Martin has written: "Every word Christ uttered, every work He did, was by commandment. 'My Father which sent me, he gave me a commandment, what I should say, and what I should speak.' 'As the Father gave me commandment, even so I do.' And grand as was His willing act of laying down His life—and only second to it in grandeur was His kingly act of taking it again—both of these acts were done in obedience to strict imperative command. He said: 'I

lay down my life. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.'"

So we see that Christ saved us, not by obeying the inward law of His holy nature, but by obeying commandment which in its very nature required the utmost suppression of the utmost cravings and demands of even His sinless humanity. This suppression found expression in the prayer in Gethsemane: "Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." His utter obedience is seen in His words of submission: "Not my will, but thine be done."

But He had come to do the Father's will, and submission to the Father's will meant that He was led continually through the gateway of suffering. The path of obedience led along the way of self-denial and self-renunciation. We cannot deny, for we dare not, that in this way lies the will of God.

When our Lord came into the world, He knew that His path led straight to the cross; the shadow of Calvary ever hung over Him, and yet He submitted: "Lo, I come . . . to do thy will, O God." He knew that in no other way could the world's redemption be accomplished.

On the other hand, He knew the joy that was set before Him, for which He endured the cross and despised the shame; He saw the seat at the right hand of the majesty on high; He saw the glory of doing the will of God. He knew that "he that doeth the will of God abideth forever."

The compensation was far greater than the loss. It is always so. But how we shun paying the price! We want a strong Christian character, but—it costs too much. Strange, isn't it, that we are willing to pay the price for almost everything but character and eternal glory!

WE KNOW WHAT sacrifice and suffering will produce in our lives. We have seen the blessed fruit of self-denial in the lives of others. But when God asks us to yield our wills wholly to Him, we draw back—we fear. We can hardly believe that in this way lies our greatest good, yet we know it is so.

How many Christians misinterpret the meaning of the suffering which God allows to come to them. We say we do not understand and we ask, in a spirit of rebellion or doubt, "Why?" We have not yet learned one of the very first lessons in spiritual growth, that through suffering we come to know the life of God in the soul.

In the great pine forests of the Southland, the oncoming spring finds much accumulation of rubbish. The ground is littered with pine needles, scattered oak leaves, dried underbrush, and the fragments of fallen branches. Beneath the rubbish the earth is pulsating and throbbing with the new life of spring, but it cannot break forth. The waste and rubbish cover, smother and hinder it from breaking through into life and vegetation.

So the husbandman does an exceedingly strange thing. He sets fire to the

[Continued on page 369]

The Layman Talks Back

Here's what laymen think about fundamentalist preaching, as determined by a recent poll of representative Christians

FUNDAMENTALIST preaching has lost its power to reach the masses. Fundamentalists are failing because they are not awake to world conditions. They are neglecting social conditions. They aren't scholarly enough.

These and similar charges are being expressed with increasing frequency these days by certain vociferous critics of Fundamentalism. Are the charges true or false?

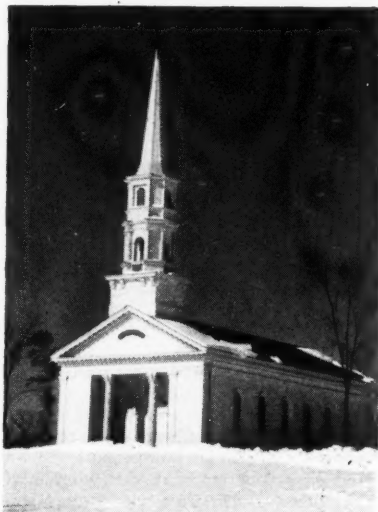
To learn what the average Christian thinks about the charges, MOODY MONTHLY recently queried 130 representative evangelical laymen who come from many different denominations and from almost every state in the Union. In their answers we found a current of dissatisfaction, but the main stream of opinion vigorously denied the charges.

Here are the questions we asked and some typical answers, printed in the hope that everyone who reads them, whether preacher or layman, will be stimulated to rethink his own convictions in the light of the teachings of the Word of God, the one rule of faith and practice for every Bible-believing Christian.

Are fundamentalist preachers awake enough to world conditions? Four out of five said, "Yes, they are." One man answered, "Most fundamental preachers keep pretty well abreast of the times and give evidence of it in their sermons."

A doctor wrote, "They do not need to be much concerned with world affairs, unless they see in them evidence of the signs of the return of the Lord." "World affairs point in one way," wrote a Pittsburgh businessman, "the immediacy of our Lord's return." And an Iowa man emphasized this view. "Leave world affairs to the politicians," he wrote, "except as events foreshadow the near return of our Lord Jesus Christ. Preach that He is coming again, and soon!"

But a few were troubled by this apparent detachment from world affairs. Here's a sample: "Many fundamentalists of my acquaintance feel smug in their fundamentalist beliefs. A great world-wide disaster is just ahead of us, the opening phase of the coming of Christ. All nations, the Scriptures say, will be affected. Our fundamentalists preach that the rapture will cause the Church to ascend and be with Christ, and thus not be affected by the Great Tribulation. Why should we worry? Let the rest of the world suffer! We escape it all!"



Louis C. Williams

Do we need more prophetic preaching today? Half said yes, half said no. "We have enough now," a San Francisco businessman wrote. "Christ did not say, 'Occupy with my coming,' but 'Occupy until I come.'"

But among those who agreed with him there was a feeling that "we do need considerable more agreement among modern day 'prophets' on various issues of prophecy. Too many conflicting opinions tend to keep many of God's people in a spiritual turmoil as regards the future." "Prophetic preaching should be confined to what Scripture actually lets us know—not trying to show who the Antichrist is."

On the other hand, a Kansas agriculture agent wrote, "Prophetic teaching may be very controversial, but nevertheless we are terribly in need of the sound basic prophetic truths, that even the most casual must admit when properly and forcefully presented to him."

Is fundamental preaching scholarly enough? Two out of three find it scholarly enough to suit them, but many felt it impossible to give a yes or no answer, questioning the suggestion that "scholarship" should be the ideal for a gospel preacher. "The emphasis should be placed upon spirituality rather than scholarly attainments. While we need scholars in some pulpits, we also need those in certain pulpits who 'put the

cookies on the low shelves.'"

From Iowa came the observation: "The Lord Jesus Himself never used 'scholarly' sermons. Plain, straightforward gospel messages in the power of the Holy Spirit win souls to Christ. 'Scholarly' preaching is mostly to please people."

"I appreciate a scholarly presentation of the Word more than that which is unscholarly," wrote one man, "but I realize too that there are God-chosen men, Holy Spirit trained, who are used of God to carry out His program where man-taught men have failed."

Should we defend the Word of God against error, false science, and higher criticism, or is it enough to "preach the Word"? Again the men found it hard to give a categorical answer, but they split almost fifty-fifty in their reactions. Samples: "Proclaim the Word; it will defend itself." "The Word of God is its own defense." "The preaching of the Word may well be its own defense under the convicting power of the Spirit of God." "... if the preaching is backed by prayer and good, practical Christian living."

From San Francisco came the additional suggestion: "The place to defend it against error is in our seminaries. From the pulpit, proclaim the Word. It will defend itself." A doctor added, "When the preacher tries to be scientific, he usually spoils his message for someone who knows something about science."

Do you want more straightforward expositions of Scripture from your pastor? There was an almost unanimous yes in answer to this question.

"We have very few teachers," one observed. "They get up their message, then go to the Bible to back it up." From Pittsburgh: "This is one of the great needs of the average church today, and is traceable directly to a lack of knowledge of the Word by many in pulpits. If we are to use the Word for our daily need and a blue-print as we tread this pilgrim path, we certainly need more straightforward expositions of Scripture passages—yea, of the whole Bible."

"Present the Word in such a way that it preaches," advises a Grand Rapids businessman.

A Minnesota building products dealer has definite convictions. "There is too much 'overhead' preaching today," he says; "not enough direct, personal, heart-to-heart preaching. A preacher must

[Continued on page 360]

The Preacher's Wife

By MRS. GILBERT H. JOHNSON

SHE MAY HELP him to succeed. It is also possible in some measure for her to be the cause of his defeat.

The girl who marries a minister perhaps calls forth more comments than the one who marries any other man. Some look on her with pity; others suspect her of wanting a limelight existence. But to be truly successful in the role of minister's wife, her match should be made in heaven and actually be authorized of God.

Biographers have given us a helpful record of the life of Emma Revell Moody to whom must go some of the loving praise for the successful ministry of her truly great husband, Dwight L. Moody. There was a quiet, peaceful dignity, calm judgment, sincerity, and the transparency of a great and noble character. It is said of her that she "never hindered but always helped," and that she "never shirked, and was always able to smooth over difficulties and irritations."

Spurgeon appraised his wife in the following manner: "She delights in her husband, in his person, his character, his affection. She is glad to sink her own individuality in his. She seeks no renown for herself; his honor is reflected upon her, and she rejoices in it. She will defend his name with her dying breath; safe enough is he where she can speak for him. He has many objects in life; she believes in them all, and anything she can do to promote them, she delights to perform. Such a wife as a true spouse, realizes the model marriage relation, and sets forth what our oneness with Christ ought to be."

It perhaps cost Susannah Spurgeon to marry a big man. And it will doubtless cost any young woman a fair price to be the wife of a man who is determined to "go places with God," and have a ministry which is greatly enlarged with the passing of the years.

The Preacher's Wife at Home

Recently a minister's wife told me of her husband's remark as he came home from a few days of service: "How good it is to be here where I am considered 'tops.'" Our husbands should be able to find inspiration and courage for their ministry in their homes.

A pastor's wife must be more than a housekeeper, though it is important that she be a good one. It would neither be fitting nor Christian for her to be a slave to housework, but an untidy parsonage and poorly managed home are things the flock cannot overlook.

The question is often asked, "How can you be a fine preacher's wife, doing what you can in the work of the church, and at the same time be a mother who properly cares for her children?" It is certain you can never be successful as a church worker if you aren't as a mother.

You must keep up your own prayer

life so that you can meet every situation with poise. If those coming into your home sense a prayer atmosphere, you have accomplished a great deal. Are you co-operating with your husband in maintaining an "altar" where your household can retire for quiet meditation and prayer? Prayer will make you courageous.

Nothing can be more inspiring than to see one who has been all weakness and dependence, alive to every trivial roughness, suddenly rise to a place as comforter and supporter to the man who needs encouragement. Have you that needed word of cheer for a "blue Monday"?

Learn to meet a poor financial period bravely. No good can come from comparing your husband with one who is apparently more successful. Remuneration is not the measuring rod of success. Never wish him in "another's shoes."

It will take strength of Christian character to meet the temptations which are peculiar to the parsonage. Perhaps the ideal place for the pastor's study is in the church. More likely it is a room under the same roof as your kitchen, or a corner of the living room. Guard zealously your husband's study hours. If he punched a time clock at work you could not clutter up his time with duties you want done around the home. A love for the advancement of God's work will make you considerate in your use of the radio and telephone.

Love will keep you from criticizing your preacher husband before others. Love will make you honest with him, but will restrain you from giving needed suggestions at the wrong time. Wait for the opportune moment.

The Preacher's Wife at Church

You will do well to set a good example in attendance, in promptness, and in reverence at God's house. The demands on the wife vary with the location of the church—in city, town, or rural community. There is no rule that covers all. She should take her place according to the Lord's appointment.

The small church may need her talents badly. In the larger one it may be wholly unnecessary for her to assume any leadership. The ideal would be for her to take equal interest in all church organizations, and she will be hindered in this if she takes any office. To be a constant source of inspiration, even though the glory goes to others, has its own unusual compensations. The mistake is sometimes made of thinking she must do the work of several. On the contrary, she should do the work of one woman well.

Certain characteristics will make you loved long after you have left your present place of service. There is a sense in which you belong to everybody. Circumstances will put you in the company

Mr. and Mrs. Johnson seem to their many friends to be an ideal couple. They live down the hill from the Missionary Training Institute, Nyack, N.Y., where Mr. Johnson teaches homiletics and other subjects. In addition he has inherited A. B. Simpson's old pastorate at the Alliance Gospel Tabernacle in New York City. Mrs. Johnson speaks occasionally to women students at Nyack who may become preachers' wives. In her spare time she likes to sing, with Mr. Johnson accompanying her on the piano.



of some more than others, but to be impartial in your friendships is a worthy goal. Can you learn to be at home and happy with all classes of people?

Adaptability is a splendid virtue of the shepherdess. It is possible to show love and consideration for all. If you are a good listener, and can give someone a chance to ease a pressing burden, without neglecting others, you have done well. Can you keep your counsels? Careless use of the tongue is a disgrace, and can be a most damaging thing.

To please everybody may not be easy, nor even possible. Should you have an enemy, and be conscious of it, work with a view to turning her into a friend. Be a soul that breathes peace on everybody. If they refuse it, you are nevertheless doubly blessed with the Lord's own wonderful peace.

Some will criticize, and if the criticism is true, rectify the cause of it. If not true, treat the offender as though nothing had happened. Make your attitude toward that one no different from anyone else.

There are many joys and privileges in serving God as a minister's wife. The task also has its responsibilities and its sorrows. Suffering and pain draws you very close to church members. They may share with you their mountain peaks of blessing. You will rejoice abundantly with some, and sorrow keenly with others.

Ties are often formed which are more satisfying than those with our own kith and kin. To part with our spiritual children is frequently difficult, and there is a great pull at the heart strings. But God's own gracious compensations always justify any measure of loving concern we have invested in God's dear people.

Moody Monthly



The Preacher's Life

By GILBERT H. JOHNSON

SINCE IT IS "out of the heart the mouth speaketh," a man's daily walk, spiritual growth, and habitual practice will largely determine his pulpit and public effectiveness.

Christ Jesus must be his great exemplar. Like the Master, he must show a warmth of heart toward the sin-laden. He must touch their lives with something of himself.

Our times cry out for a commanding ministry. Lord, give us men full of faith and of the Holy Spirit! Men are needed who have been sobered by the urgent exigency of the hour—earnest men with singleness of purpose, men of moral stability, men of convictions made mellow and persuasive from fellowship with the Almighty. God, give us men!

F. W. Robertson has well said: "This is the ministry and its work—not to drill hearts and minds and consciences into right forms of thought and mental postures, but to *guide* to the living God who speaks."

Every young man entering the Christian ministry should know he has been divinely called to this task. It is not a decision to be reached by making comparisons with other professions. It should be a conviction born of the Spirit of God in which there is no longer any room for an alternative.

How it comes is incidental. In the case of Amos, this poor farmer was given a vision of the conditions that existed in the land. Stirred to the depths of his soul, he states: "The Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." Without the slightest hesitation or question, he launched out on a new career, for he knew God had spoken and nothing else mattered.

With Isaiah the circumstances were different. He was a man of culture, thoroughly conversant with the affairs of his day. But on the death of King Uzziah, who had done so much in increasing the prosperity and strength of the nation, Isaiah saw the throne of God in his vision. He was made aware of the holiness of God and saw in contrast the sinfulness of the people. Out from this experience came the cry, "Woe is me! . . . I am a man of unclean lips." Then came the call of God. It smote the conscience of Isaiah, and in that moment he knew how the rest of his life would be spent. "Here am I, send me."

Every young man having such a call should be able to say with the apostle Paul, "I am a debtor—I am not ashamed—I am ready" (Rom. 1:14-16). Then will he be truly "separated unto the gospel of God."

Passion—Prayer—Power

The call is not all. Throughout our entire ministry we must never lose sight of the paramount importance of passion, prayer and power. Without these, our service will be dull and unfruitful.

It has been said that "in the human breast two master passions cannot co-exist." The servant whose life is not aflame with the spirit of his Lord, will perform his duties coldly. That visibly ardent zeal, that deep interest in humanity becomes the great mover of the souls of lost men—Godward. Let us pray daily for a burning love toward God and a passionate concern for men without God.

We need a genuine Christian mysticism that will give us that sense of the divine presence within. That Holy Abider will not dissolve our own personality, but will control it. He will energize it and work the works of God through human clay. The Spirit has come that the minister may be clothed, and that he may be penetrated by and invested with great power.

But how can we be assured of this power? Andrew Murray gives the answer. "He that would have it must sell all, must forsake all: sin to its smallest item, the love of the world in its most innocent forms, self-will in its simplest and most natural expressions, every faculty of our nature, every moment of our life, every pleasure that feeds our self-complacency, every exercise of our body, soul and spirit—all must be surrendered to the power of the Spirit of God. In nothing can independent control or force have a place: everything, I say, must be under the leading of the Spirit."

Study Habits

The man who has acquired good study habits has hurdled a high fence. No one who knows what it takes dare think of the minister's life as an easy one. Furthermore, he who makes it an easy life is not to be envied, for he is headed for defeat.

The study is the preacher's workshop and the efforts put forth here will be reflected in the pulpit ministry. Jowett wrote: "We must make the businessman in our congregation feel that we are his peer in labor. There is no man so speedily discovered as an idle minister, and there is no man who is visited by swifter contempt."

Enter your study early in the morning. There you should first meet God for your own spiritual health, and then seek by concentration on the Word to prepare the sermons which will adequately feed your congregation and attract the sinner to Christ.

Here is where careful planning will help. Obligate yourself to regular study hours and be punctual in observing them. Do not allow trivialities to interfere, but rather be as honest in your workshop as you know the men of your congregation are obliged to be in theirs. There are vast realms of truth to be explored, and only as we seek to comprehend the great fundamental truths of the

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MISSIONARY RADIO *Around the World*

By Elisabeth Fletcher

GIVE the winds a mighty voice—Jesus saves!”

In Manila, an eager Christian family gather about their little radio to join in the joyful singing. Less than one-tenth of a second away, a group of Cantonese in south China beckon for their neighbors to come and listen to the same program in their native tongue. At the same instant, a discouraged Japanese housewife hears the comforting words: “Jesus saves!”

The date is July 4, 1948. In shining new studios of the Far East Broadcasting Company in Manila, John Broger and Bob Bowman look at each other with almost incredulous eyes. Their dreams have come true. The gospel is going out with a mighty voice over the winds of the Far East, to tell the story in a new and effective way to those who have never heard—or would not listen.

But July 4, 1948, is six months away and the first broadcast of the Far East Broadcasting Company, Inc., exists only in the dreams of a few earnest Christian young people. When that day finally comes—the second anniversary of Philippine Independence—it will be the culmination of more than two years of twenty-four-hour-a-day planning.

Yet FEBC is not alone in its dreams of evangelizing the East by radio. In Australia, the Christian Radio Missionary Fellowship was organized on Easter, 1946, to make plans for reaching the East Indies and Islands in the north. In Hawaii, the Christian Broadcasting Association, Inc., is laying foundations for local and short wave presentation of the gospel. Meanwhile, station XMHD in China continues to send out its steady, effective broadcasts, while commercial stations carry a good percentage of Christian programs.

Latin America, too, is witnessing new missionary radio projects for spreading the gospel. The influence of station HCJB continues to spiral out from its headquarters in Quito, Ecuador. The Latin America Mission began broadcasts over

TIFC in San Jose, Costa Rica, only a short time ago. The Presbyterian Church in the United States has appropriated \$50,000 for construction of a station at Recife, Brazil. Plans are being made to initiate a radio work in La Paz, Bolivia, by the Canadian Baptist Mission, and in Guatemala City by the Central American Mission. Notable work is being done by the Scandinavian Alliance Mission through commercial stations in Venezuela and Colombia, and other mission boards are finding equal response from their Christian radio programs in countries south of the border.

In far away Addis Ababa, Ethiopia, the Sudan Interior Mission is arranging to broadcast from its new station within a few months. In India, hopes are high that the government will continue to permit religious programs to go out from national stations. The entire world of foreign missionary activity seems to be altered to the potential power of giving the winds a mighty voice for Jesus Christ through radio broadcasting.

Ecuador's HCJB the First

And there is every evidence that God is behind these plans. In 1931, when missionary radio pioneers at HCJB began to operate with one low-powered transmitter and a staff of three, only six radio sets could be located in the region. Now, according to recent word from Director Clarence W. Jones, HCJB literally circles the globe with fourteen to sixteen hours of daily programs in fifteen languages. And in local Ecuador alone, those six receivers have now grown to 50,000!

In every country where missionaries have received a vision of broadcasting the gospel, the lack of radio sets has been a problem. What was the use of broadcasting to people who could not listen? Of course, one radio goes a long way in countries where everyone assembles at the market place to listen. But too few communities have had even one radio.

Gradually, with the influence of western culture and world-wide wars, people

scattered throughout South America and China and India and the Pacific began to clamor for radios. They got them. Conservative estimates indicate that there are 29,600,000 short-wave sets outside the United States today. And where there are none, missionary radio projects call for inexpensive receivers (keyed only to the gospel station) which can be distributed in needy areas.

The story of HCJB is probably the most spectacular. Mr. Jones, Reuben E. Larson, and D. Stuart Clark gathered in a living room on Christmas Day, 1931, to present the first half-hour program from what was then Ecuador's only regular daily station. They had a twenty-five year government contract. In sixteen years, the “Voice of the Andes” has grown to reach far beyond the Andes—with seven powerful transmitters using both long and short waves. The little cluster of buildings on the lower slopes of Mount Pichincha, an extinct volcano just north of Quito, has made a tremendous Christian impact on the world.

FEBC in the Philippines

But it will not be long before HCJB's many offspring will be producing equally impressive fruit. When the Far East Broadcasting Company first applied to the new Philippine Republic for its franchise, it was refused — and the door seemed closed. However, after much prayer a second appeal, this time to the chairman of the Radio Control Board, brought results. FEBC now boasts the honor of being the first regular station to receive government franchise for broadcasting in the Philippines.

The original FEBC trio includes men of experience: Mr. Broger was a radar officer in the United States Navy for four years; Mr. Bowman sang with the “Haven of Rest” coast-to-coast broadcast for thirteen years; and William J. Roberts directed a similar program while affiliated with the Ingewood (Calif.) Calvary Church. Their plan is not to organize a new mission board, but to offer

existing evangelical boards an opportunity to assign representatives to the broadcasting staff.

When FEBC began to hunt a site for its three transmitters (2,000, 10,000, and 25,000 watts, if present dreams materialize) prayer was answered through two Filipino Christian businessmen who helped locate twelve and a half acres of land near the north city limits of Manila. Missionary housing, broadcasting studios, and transmitter buildings will be on the same property, although headquarters for making Chinese recordings have also been set up in Shanghai. Additional assets now include fourteen full-time staff members.

What will be the future of the Far East Broadcasting Company? Its energetic young leaders are full of great hopes. "Christ alone can pour healing into these sin-sick, hopeless peoples of the Orient," says John Broger. "And radio is the means whereby this glorious gospel can be speedily transmitted to all of them."

CRMF in Australia

Not far away from the beehive of activity in Manila, the Christian Radio Missionary Fellowship has applied for license to establish a station at Darwin, Australia. This organization hopes to broadcast by international short-wave—powered with 50,000 to 100,000 watts—to the East Indies, Palestine and southeast Asia, as well as to Australia and New Zealand. In addition, it will take advantage of existing commercial stations by buying time for religious broadcasts.

The men behind the project are unusually well qualified. President C. S. McLeod-Jones is a former missionary to Colombia, and has been on the staff of the government Commercial Broadcasting Service. Vice-president R. S. Hartnell has had wide radio technical experience, and secretary-treasurer C. D'Evelyn is an expert in short-wave propagation, as well as former missionary to the Aborigines. The first two men spent last winter in Ecuador studying HCJB methods.

A unique feature of the Australian plan is the "listening club" to guarantee an audience. Villages without radios will be provided with receivers tuned exclusively to the gospel station. As the people gather in a central location to listen,

some strong-bodied young man will "turn on the power" by peddling a miniature generator in much the same manner as a sewing machine or bicycle is powered. In that way, with no possibility of hearing other programs, the people will be unavoidably exposed to the message.

Plans for Hawaii

Hawaii, too, has long needed a Christian radio station, but it took a group of American GI's to get the ball rolling. Two of them were army men—Charles R. Palmquist Jr., now business manager, and L. Albert Walkup, station engineer. The others were navy men—J. Robert Jensen, program director, and Cornelius Keur, station manager. They have proved that "God moves in a mysterious way," they say, because He took them five thousand miles away from their mutual home town, Chicago, to be introduced.

At the time, they were actively engaged in Youth for Christ meetings in Honolulu, where attendance averaged 1,500. Through contacts with Christians there, they learned that as large a percentage of people in Hawaii have radios as in this country. But through government order, only one per cent of broadcast time was devoted to religious programs.

With 360,000 people within reach, of which 50 per cent were Oriental and many Buddhist, the four young Chicagoans felt compelled to act. Consequently, they organized the Christian Broadcasting Association, Inc., with an impressive list of names on its advisory board and an equally impressive list of talent among the founders and their wives.

Thus far, although waiting for a license, the organization has succeeded in placing programs on commercial Hawaiian stations and renting transmitter space on the top of Hotel Blaisdell in Honolulu—within two feet of the absolute maximum height permitted. Full-time broadcasting should begin within the next year or two.

THE RESULTS of such far-flung radio projects in the East can hardly be imagined. In addition to the new stations at Manila, at Darwin, and at Honolulu, the "Voice of the Andes" will keep on with its world-wide program. China's XMHD, a Christian station

owned and operated by a Shanghai businessman named K. S. Lee, is back on the air after a wartime pause and will send out its message daily. Commercial stations will continue to broadcast a percentage of religious programs. Unashamed, the winds of the Far East will announce in a mighty voice that "Jesus saves!"

But what of the rest of the world? Latin America, for example, has by no means been completely evangelized. With Catholic influence as strong as ever, it is difficult to penetrate the minds of the people with the true gospel of Christ. Then, too, there are not enough missionaries to cover all of the known areas, and parts of the continent still remain unexplored by white men. The task is tremendous.

TIFC in Costa Rica

That is why HCJB was founded. That is why, too, the Latin American Mission decided to investigate the possibilities of broadcasting from Costa Rica's capital city, San Jose, to reach the Caribbean area. No sooner had the missionaries become interested than a small station went on sale for a very nominal sum—complete with license, record library of 2000 records, and equipment, although the transmitting apparatus was obsolete. The mission bought it.

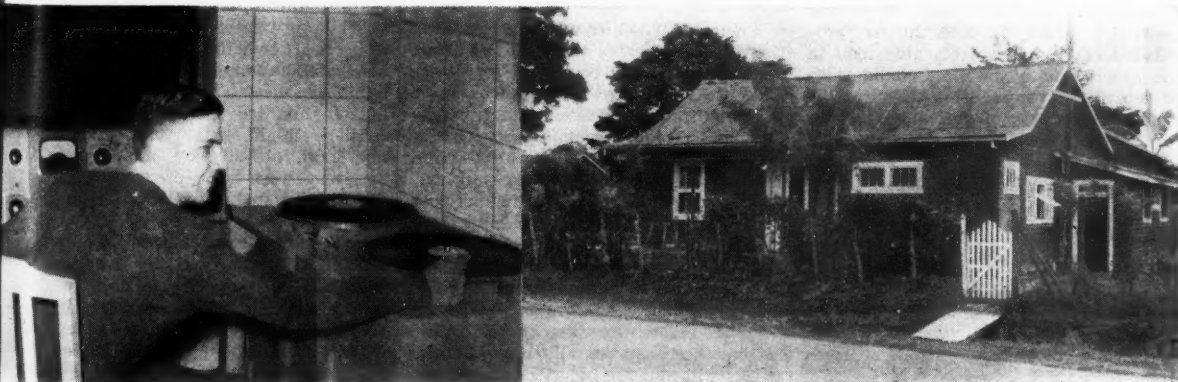
First to be appointed as staff members were Mr. and Mrs. Paul McConnell, both musicians and experienced broadcasters. Chief engineer Philip Smith arrived soon after, while Mr. and Mrs. David Solt have also been called to the work as engineer and musicians. Latin assistants are used for clerical work and programs.

The site for TIFC, "The Lighthouse of the Caribbean," is a beautiful six acre farm located near a small river at the outskirts of the city. The Latin American Mission purchased the property years ago, and kept a tenacious grasp upon it in spite of tempting offers. Now they believe that God Himself made the provision.

Remodeling of the farm buildings, purchase of transmitter equipment, and studies of programming to insure "the very highest quality, both in point of musical artistry and from the engineering standpoint," were immediately un-

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David Solt (left) operates the controls at TIFC, now in operation at San Jose, Costa Rica. Picture at right shows the studio building.



Don't expect a miracle every time you pray. God doesn't want His people to be religious beggars and irresponsible loafers.

+

MANY CHRISTIANS are suffering from spiritual frustration. They are in the spiritual doldrums and see no apparent answers to prayer.

They have been led to believe that most of their relationship to God is to be on a miracle basis; that every prayer answer is to be expected by supernatural means. They are to have no part in achieving its results but to sit back and enjoy the contemplation of a chain of miracles and divine providences.

The fact is that their expectations are wrong and can only lead to frustration and disillusionment. Miracles and supernatural intervention are the exception and not the rule. The Bible from beginning to end records the exceptional and occasional miracle together with the normal processes of life governed by spiritual laws.

There are those possessing an exceptional gift of faith, like the late George Mueller, but it is a mistake for Christians to attempt such works of faith as his without the gift of faith. Here again the miraculous is exceptional.

Let us see how God provides.

The journey of the Israelites from Egypt to Canaan gives an authentic and typical picture of the Christian life. In the case of the Israelites, it was the conquest of a new land. In the case of the Christian, it is the conquest of a new life. The analogy is true and the parallel is plain.

In their preparations to leave Egypt, we read that the Israelites "took their dough" and even bound up their kneading troughs in their clothes. They did not presume that God would care for them apart from their own responsibility.

God took care of them, but He did not plan to make a generation of religious beggars and irresponsible loafers out of His people. He expected them, within the realm of their faith, to be resourceful, practical, industrious and provident. When the time came for supernatural manifestations God was ready. He would roll back the sea, provide water from the rock, give food in the desert, but at no time would faith be substituted for industriousness in the practical exercises of daily living.

THERE ARE abundant promises in Scripture which point to God's provision and reveal God's plan to care for His children. In these we can expect results, but we must not mistake presumption for faith. Presumption is taking God

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The shore line as seen from San Simeon Highway, California. Gendreau photo.

How God Provides

By ROY L. LAURIN

for granted. It is the attitude that God owes us a living and therefore we need do nothing about our own lives.

To defend what we incorrectly feel and think, we turn to the Israelites and say that God provided water and manna supernaturally for them, and He will do the same for us. We fail to realize that that was the exception and not the rule.

Not all of Israel's food was furnished by miracle, nor all the water. For instance, Israel had gone three days from the shores of the Red Sea to the pools of Marah. Are we to suppose that they had no water during this time? Obviously they either brought water with them or there were occasional rains on the way.

When the Israelites came to Rephidim there was no water for them to drink. This was a normal condition, for it was at a season when the water sources were naturally exhausted. But the people had become presumptuous and demanding. They "did chide Moses, and said, Give us water that we may drink." They were neither thankful for previous blessings nor humble under present need. They were expecting God to make Himself subject to human whims and demands, and to arrange for them a life of spectacular wonder by providing miracles before they were necessary.

God wisely makes all things subject to His will and the object of prayer and

faith. Life is not laid out on the basis of a prepaid meal ticket or a glorified water fountain, but on the basis of faith and works.

God expects His people to be thoughtful, provident and self-reliant; but when faced with the impossible, God will prove Himself to be the God of the impossible. The Israelites were not miracle-fed every day, but only when the occasion demanded.

He did not perform these miracles in order to appear miraculous. They were evidences of divine power; but even more experiences in the classroom of life teaching His people how to live. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:2, 3).

In this connection consider the diverse instances of provision in the case of Elijah. In one instance at Cherith God miraculously provided sustenance by the talons of ravens, while at Zarephath God saw to it that he was fed at the hand of a widow. In one case the brook

failed, and in the other case the barrel was never empty. In one case God provided without asking, and in the other the prophet was required to ask for his food.

All of this suggests that sometimes we need to ask and sometimes we need not. No single method of living by faith is the only method.

Some Christian workers believe in asking for support for their work and some believe they should not. Neither is wrong and both may be right. One is by the channel of miracle and one is by the channel of the normal. We must not shut God up to our human preconceptions, because sometimes we may be tempting Him.

PERHAPS THE MOST familiar promise of divine provision is Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus." We claim this with more presumption than faith. It is not an invitation to inaction or indolence. It does not cancel human planning and provision.

The circumstances under which it was made make a condition that governs its claiming. These Philippians had depleted their own resources to meet Paul's need in prison, and because they had given, God would give; because they had a need created by their own benevolent sacrifice, God would supply.

In another case in his experience, concerning the Corinthians, Paul was to go to Jerusalem to minister to the needs of the Jewish Christians. He was to provide for their needs, not by miracle and supernatural visitation, but by the normal practice of Christian benevolence. So he gathered gifts from Macedonia and Corinth to supply the need at Jerusalem. Here it was the case of Gentiles, having "been made partakers of their spiritual things," finding their duty was also "to minister unto them [Jews] in carnal things."

To the Corinthians Paul introduced a new law of the spiritual life, the law of benevolence. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

This puts faith to work. It gives a social aspect to the spiritual life. It makes Christians "laborers - together" with God. It saves them from spiritual frustration, and illusion. It gives Christian experience both an ethical standard and a practical goal.

While we walk by faith, we should remember that faith works as well as waits. Faith does not always wait for the miraculous. Its most frequent aspect is found in working, since faith is the link between our impotence and God's omnipotence.

Faith furnishes power, and therefore Paul could say, "I can do all things through Christ which strengtheneth me." It is Christ's power and my responsibility. It is the divine and the human. This is the pattern of life and labor for the modern Christian.

The Harvest Truly Is Great

By ARTHUR HEDLEY

*Are you discouraged with your place of Christian service?
The hardest days are sometimes the greatest opportunities.*

THERE IS a spirit of despair abroad. We live in a day when Christian workers are losing heart and hope, many of them, and are in the grip of Giant Despair.

Someone once said to Dr. James Denney that what struck him most in viewing the Church was the number of "hopeless ministers"—men tired and unexpectant, doggedly going on day by day, but without much hope of any results.

We see evil apparently triumphant, goodness mocked, churches neglected, the Lord's Day profaned, and God's Word spurned. Churches are discontinuing evening services, especially in the summer, because they can't get people to attend. Much evidence could be adduced to show that things are in a bad way. But that won't help matters.

A little reading of religious history in the eighteenth century will serve as a tonic in these days. Bad as things are, we should certainly be glad we weren't living in those days. Before the great evangelical revival the clergy seldom preached; they hunted, drank, and gambled instead.

Archbishop Cornwallis was commanded by the king to cease using his episcopal palace for balls and drunken revellings. Dark as things are today, there is no cause for despair, only cause for hope and encouragement.

When we turn from our own pessimistic interpretation of things to Christ's vision of the world, we find ourselves breathing another atmosphere. Think of conditions in His time on earth. Religious leaders were worldly, corrupt, proud, self-indulgent, full of unbelief and hypocrisy. The Temple was "a den of thieves and robbers." The chief priests hated the Lord Jesus, their own Messiah, and at last crucified Him to get rid of Him.

Yet it was in such a corrupt age that Christ declared, "The harvest truly is great, but the laborers are few" (Luke 10:2). And again, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

We say the times are out of joint: this is no time for evangelism; there are too many churches, too many preachers, too many evangelists. Our vision is at fault.

No one can reap a harvest he cannot see. We look for a harvest among the few who attend our particular church. Christ looked out on a world of men; men like Zacchaeus and Matthew for whom the religious world had no place, men

like the Samaritans whom the Jews bitterly hated. We need to look for souls with the eyes of Christ and in the light of the cross. With our vision purified and enlarged, we will see men as souls for whom Christ died. We will come to pray for them in a loving, sympathetic spirit, and our words will be more tender, tactful, and effective.

Who ever told us to confine the harvest field within the four walls of a church? When we look outside the doors of our churches the harvest field becomes as wide as the world. We find our way into homes we have never entered before. We speak a good word for Christ in the market, the store, the factory.

John Wesley once felt it improper to preach outside a church, but the day came when unspiritual clergymen refused to let him occupy their pulpits. Then, at George Whitefield's call, he preached for the first time in the open air. To the end of his days field preaching was difficult for him. "But I know my commission," he said, "and see no other way of preaching the gospel to every creature." The "whole world" became his parish. Henceforth the cobblestones of market places, the slag heaps about a pit head, the deck of a ship, or the corner of a field was the floor of his cathedral.

When a church is really a church, a living, loving, prayerful, evangelical church, then such matters as finance, buildings and organization have a way of taking care of themselves.

A Scottish minister left his delightful parish in Forfarshire to labor among the slum dwellers of Edinburgh. One day he stood looking down from George IV Bridge on Cowgate, with its squalor and filth and misery. Streets were muddy, the air thick with smoke, chimneys on the houses toppling, roofs battered, windows broken and stuffed with rags or paper. Ragged women with untidy children in their arms stood talking in groups. Everything was foul, loathsome, revolting.

The young minister, Guthrie, felt homesick for his old parish with its singing larks, its daisied pastures, its pious homely peasants, and the grand blue sea rolling its snowy breakers on the shore.

Suddenly a hand was laid on his shoulder, and turning he looked into the face of Dr. Thomas Chalmers. The old gentleman knew the younger man had undertaken and guessed the thoughts that were racing through his mind. Waving his hand before him he said, "A

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RECONNAISSANCE AT JERICO



LESSONS FROM RAHAB'S SIN AND HER SALVATION • STUDIES IN JOSHUA, CHAPTER TWO • BY CARL ARMERDING

BEFORE THE ACTUAL invasion and conquest of Canaan, there was a brief pause while a survey was made of what was probably the chief city in the land at that time.

This brief respite is quite in keeping with the ways of God as seen elsewhere in Scripture. Before the Lord expelled Adam and Eve from the Garden of Eden, He came down to talk with Adam concerning his sin. Before He pronounced judgment on Cain, He did the same. Before He brought the flood upon the earth in the days of Noah, there was another pause while the ark was being built.

Before He confounded the languages of men at Babel, He "came down to see the city and the tower, which the children of men builded" (Gen. 11:4). Likewise, before He destroyed Sodom and Gomorrah, we find Him pausing again before smiting in judgment. Judgment is His "strange work."

He did not drive out the Canaanite in Abraham's day because the iniquity of the Amorites was not yet full (Gen. 15:16). Now, evidently, it had reached its fullness, and the prediction made to Abraham that his seed was to come hither again in the fourth generation was about to be fulfilled. But the God of all grace still lingered over a scene that was fully ripe for judgment. Truly He is long-suffering and patient!

The secret mission of the spies whom Joshua sent had two objectives. Of course its primary purpose was to "view the land, even Jericho." But it was also to bring mercy to one whose sinful life had put her among the worst of sinners. The sovereign grace of God never stood out in bolder relief than it did on that occasion when He sent His two servants to the house of Rahab. But the moment it became evident that our gracious God had an interest in a soul like that, the enemy got busy and tried to prevent, if possible, the work of salvation.

We have already seen that the kings of Canaan are types of the principalities and powers mentioned in Ephesians 6:12. The fact that the king of Jericho was the first of these to be dealt with gives him an importance which makes it appear that he may be a type of the devil himself, whom the Lord Jesus called "the prince of this world."

The fact that his city lay just north of the ruins of Sodom and Gomorrah makes it reasonably certain that he knew of the judgment that overtook those cities because of their wickedness. In any case, he was hostile to the people of God. His "Intelligence department" had evidently brought him the news that men had come in that night from the children

of Israel to search out the land. Thus he was made aware of the latest plans of the host of Israel.

In the same way our enemy, the devil, seems to know almost immediately about any move to be made by the servants of the Lord. As long as men live in sin and pagan darkness, he seems not to care whether a country is open or closed to the outside world. But the moment plans are made to send missionaries to such a field, all sorts of hindrances suddenly arise. And even though missionaries may have worked in a country for years, the enemy frequently succeeds in closing the door against further reinforcements and sometimes even against the return of missionaries who have been on furlough.

Anyone at all acquainted with missionary work knows that this is so. Satan is our untiring opponent. He claims all the kingdoms of the world as his own. Therefore we never move into any field without being made to feel that we are intruders, to say the least.

Christians Are Watched

Then, too, we know that very often the missionary's first converts are a bit timid about identifying themselves with him lest they be apprehended. Like Rahab when she had received the spies, they will be under surveillance. And this makes one wonder just how much notice Rahab had ever received from the king of Jericho previous to this.

As soon as she had received the messengers, however, she attracted the royal attention. The fact that she lied to her king is not to be wondered at. If the king of Jericho is a type of him who is "a liar and the father of it" (John 8:44), then we need not be surprised when one of his subjects lies to him. It is significant that whenever Rahab is referred to in the New Testament, even though she is always described as a harlot, she is never called a liar. Her lie is never even mentioned.

And that is not because her sin was overlooked; it was forgiven. But she is still called "the harlot," just as Paul referred to himself as "the chief of sinners." What she *did* was put away forever. What she *was* is mentioned only to magnify the grace that saved her.

It should be noticed that even though Rahab lied to her old master, the king of Jericho, she was strictly honest and truthful with the spies. Her statement to them is most revealing. She had put her life in jeopardy on their account.

She knew that her country was doomed.

But she offered no reason why it should not be destroyed. From some source, not revealed here, she had learned that God had given the land to Israel. She never questioned the justice of that, as some do today. She told the spies she had heard that the Lord had dried up the waters of the Red Sea from before them when they came out of Egypt. Only forty years had passed since that great event had taken place. It was fresh in the memory of many then living. And the testimony of a witness outside of Israel, in a matter like this, is of great weight.

She had also heard what Israel had done to the two kings of the Amorites on the other side of the Jordan, Sihon and Og, whom they utterly destroyed. That was much more recent and also a good deal nearer home. And she did not hesitate to tell the spies of the effect that all of this had had upon her people.

It is very evident that every move of the Israelites was as well known as if there had been a news correspondent on the spot to report each detail. But the news brought no comfort to the Canaanites. On the other hand, it must have been an encouragement to the spies when they heard that terror had fallen upon the inhabitants of the land because of Israel, and that there was no more courage in any man because of them.

Satan Fears God

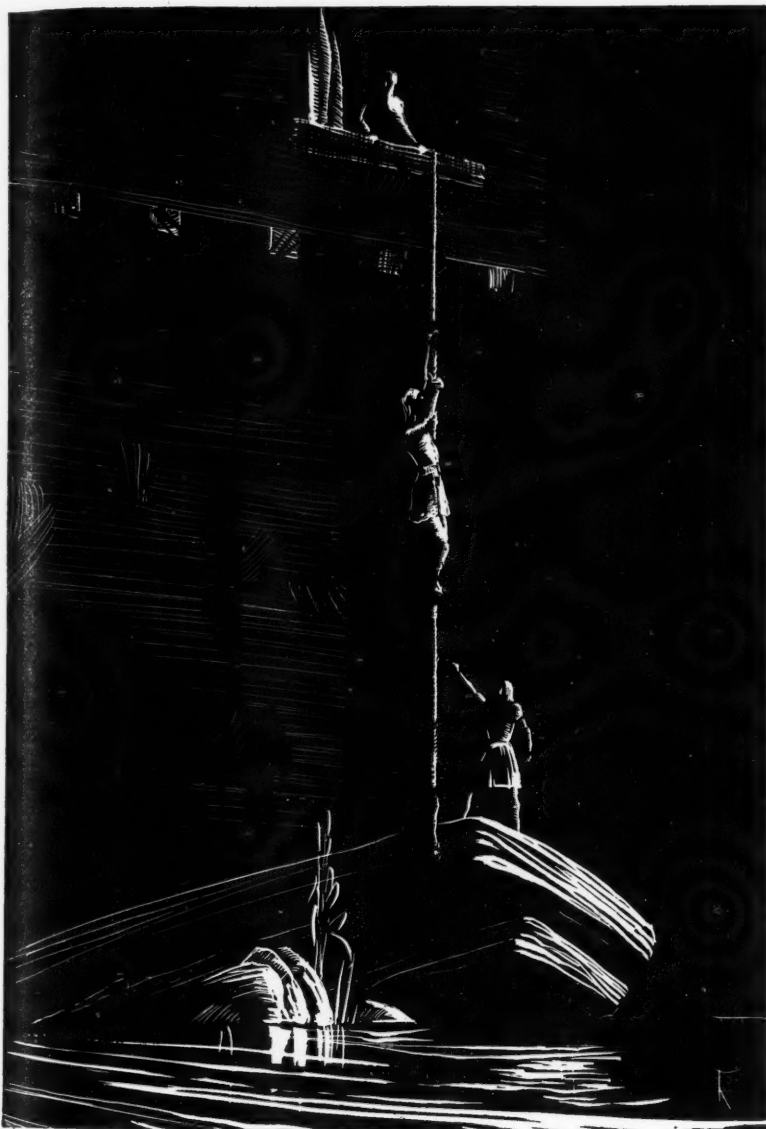
At Kadesh-barnea it was Israel that feared. But here it was the Canaanites who were afraid of Israel. And if we could look behind the scenes into the camp of those spiritual forces which are arrayed against us today we would see the same. The devil does not fear us, but he is bound to fear Him who is in us, for He is greater than he that is in the world (1 John 4:4). Therefore we need not fear.

However, it was not merely about Israel that Rahab talked, nor yet of what God had done for them. She amazes us with her knowledge of the Lord Himself. "The Lord your God, he is God in heaven above, and in earth beneath" (Josh. 2:11). Her words are so similar to those used by our blessed Lord Himself in Matthew 28:18 that we cannot resist the conclusion that she was in reality referring to Him, although she knew Him not.

It is truly remarkable that such words should fall from the lips of a poor benighted Canaanite. With childlike faith she believed the report concerning the drying up of the Red Sea. And she concluded that One who could do such things must be Lord of heaven and earth.

Illustrated by Robert Foster

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The recognition of God's power and sovereignty did not deter her in the least from seeking to know His grace. Her plea for that (v. 12) is most touching. She was so unselfish. It was her father's house and her family that she was concerned about first of all. She included herself quite incidentally when she said, "and deliver our lives from death."

That is somewhat different from the case of the Philippian jailer. He was concerned merely with his own personal safety. Said he, "Sirs, what must I do to be saved?" The answer to that included more than he had asked for. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Rahab reversed the order by pleading first for her father's house. She was granted her heart's desire, and more.

We have already noticed that the mission of the spies was really twofold. This is confirmed by the fact that they are referred to in the New Testament both as "spies" and as "messengers." In Hebrews 11:31 we read, "By faith the harlot

Rahab perished not with them that believed not, when she had received the spies with peace."

Incidentally, we get a description here of her fellow citizens which is very interesting. They were unbelievers. That implies that they, too, had had the opportunity to believe what she did. But they believed not, and because they believed not, they were condemned.

But Rahab was a believer. The statements she made to the spies prove that. She believed the report that she had heard about the drying up of the Red Sea. And she could not help believing the report of what had happened not very long before the spies appeared in her house. Moreover, she must have known the object of their mission at that time. Yet she received them "with peace."

James, in his epistle, raises the question, "Was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" (James 2:25). He not only

used the word "messengers" (lit. "angels") instead of "spies," but he also used a more intense word for "received."

From this we gather that they went to Jericho not only to view it and to gather military information, but they went there on an errand of mercy as well. To Rahab and her household they were "the savor of life unto life," but to the unbelieving they became "the savor of death unto death" (II Cor. 2:16).

It has been suggested that we have in these spies, or messengers, a type of the godly remnant of Israel, who in days to come will have a ministry to the Gentiles (cf. Isa. 66:19).

Rahab was not to make their business known after they left. This agrees with what we know will be the case when those who have had the gospel preached to them but have rejected it, will be denied the privilege of hearing it again. Because they receive not the love of the truth that they might be saved, God will send them a strong delusion and they will believe the lie; that they all may be judged who believed not the truth but had pleasure in unrighteousness (cf. II Thess. 2:10-12).

Rahab Proved Her Faith

The scarlet line by which Rahab sent forth the messengers "another way" was not hung where the people of Jericho might see it. It was put in the window through which she had let down the men, outside the wall. James tells us that this deed of hers was the evidence of the reality of her faith. Even though he does not actually mention the scarlet line, it is certainly implied in the words "by another way."

But the one thing that is mentioned in both Hebrews 11:31 and James 2:25 is the fact that she *received* the spies, or the messengers. And it so happens that this is the one thing for which the Lord commends those on His right hand in Matthew 25:34-40. Because they had received "the least of these," His brethren, it was counted as if they had received Him personally. Contrariwise, those who did not receive the messengers are condemned because they did it not unto Him.

It is remarkable that this is the thing emphasized in connection with Rahab rather than the fact that she hung the scarlet line in her window. It may be thought by some that in saying that we are slighting the one thing on which so much stress is laid when this story is used in the preaching of the gospel. But since the scarlet line is not actually mentioned in the New Testament passages we have already considered, nor yet in Joshua 6:25, we must conclude that the thing which the Spirit of God is emphasizing here is Rahab's reception of the messengers.

In receiving them, as it were, she received Him who sent them. And that is the mark of a new-born soul. To "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

This does not in any wise set aside the [Continued on page 377]



Shall the Church Concern Itself with Society's Problems?

By Dr. William Ward Ayer
Pastor, Calvary Baptist Church, New York

A message
you
should not read
unless
you can face
self-criticism

Dr. Ayer will round out twelve years of ministry at New York's Calvary Baptist Church in May. He is known for his direct, straight-from-the-shoulder preaching both from the pulpit and over the radio. His Sunday morning broadcasts over WHN reach an estimated monthly audience of 2,000,000. In a poll conducted last year by radio commentator George Carson Putnam, Dr. Ayer, surprisingly enough, was named the city's Third Citizen.



A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.—Luke 10: 30-34.

SHOULD THE professing Church make its influence felt in world life? Do our marching orders shut us up to simple evangelization, or should the Christian Church, through its leaders, defend the truth of God against all error in every department of our national life?

I think it should and must.

A life-and-death struggle is going on in the world today, and the Church cannot, like the priest and the Levite in the parable of the Good Samaritan, "pass by on the other side" in indifference. In

many places multitudes of people have fallen among thieves, been severely beaten by prevailing conditions, and left near dead.

Shall we merely sing pious hymns and thank God that we are not as other men, and let the world worry about its own problems? Drunkenness, juvenile delinquency, gambling, and racial intolerance are rampant among us. Shall we be satisfied with the ivory-tower seclusion of our Gothic and stained-glass cathedrals where, presumably, "God is found in the silences," and where we may easily forget the outer turmoil and strife that needs the "salt of the earth" as a preservative for society?

We must prayerfully consider biblical guidance in all that we do. For we must not plunge off the deep end in an emasculated "social gospel" program. The Church must decide how far it can profitably go in facing society's problems.

The familiar parable of the Good Samaritan should help us. We have known the story from childhood, but perhaps we have not analyzed it to discover how stern and searching is its teaching. Most sermons make only a symbol of it.

We have been told repeatedly that the Jericho road symbolizes the way of sinful,

worldly living, and that the thieves represent sin: drunkenness, gambling, and whatever else we may think of.

The narrative is a simple one, but some expositors have complicated its meaning by wide use of allegory. Preachers have insisted that priest and Levite are the modernist and ritualistic religionist, and that the Good Samaritan is Jesus, the Saviour. We can see the Christlikeness of the man, and as an allegory it is a splendid illustration of gospel truth; but certainly Jesus had something more immediate in mind when He spoke the parable.

We don't need passages like this for evangelistic sermons; the Word of God is full of evangelistic material. Christ gave this parable that the children of God might diligently search their hearts and check their conduct.

Jesus is here teaching neighborliness, an important tenet of any creed for Christian living. It is surprising that Jesus turned the lawyer's spiritual question, "What shall I do to inherit eternal life?" into a social discussion with a racial angle. The man was thinking about heaven, and Jesus brought him back to earth with this lesson on neighborliness, saying, "Go thou, and do likewise." This introduces our theme.

FIRST, SHALL the Church be at all social minded?

Two unfortunate attitudes toward society and its problems are often taken by religious people. The first pays no attention to needed regeneration, but emphasizes only moral reform and social service. The second is so completely "other-worldly" that it is utterly oblivious to earthly conditions.

The group that overemphasizes moral reform dotes on this parable. Those who dislike the Church, its ministry, and its program, love to call attention to the fact that the villains are the priest and the Levite. They argue that all religious leaders are similarly hypocrites.

These are the people who are ever calling for a creedless religion without theology, without a church, a priesthood, a sacrifice, or anything but nebulous philosophy and the practice of human

This Month's Sermon

kindness. They say:

*"I have no creeds;
They but confuse the mind,
For all the creed this old world needs
Is that of being kind."*

There is this much truth in the quatrain: kindness is a much-needed virtue for modern-day living. But kindness is always relative. What may be kindness to one level of life would not be kindness to another. Kindness to a dog might consist in merely taking him out of the alley and putting him in your home, feeding him well with a good bone to chew on. This is sufficient for a dog, because he is a dog.

But that would not be kindness to a human being, for every human being is a person made in the image of God, with an eternal soul, and to be kind to an eternal being only in a physical and temporal sense, while ignoring his eternal welfare, denying him the knowledge of the saving power of Jesus Christ, is not kind at all. It is unspeakably cruel.

Man's chief need is God. Man's unique privilege is to know God through our Lord Jesus Christ, and to be saved for time and eternity. While it is hypocrisy to refuse a man clothing and food when he is in need and at the same time think you can minister to his soul, it is infinitely more tragic to minister to his body and mind and then deliberately or carelessly neglect the fact that he may be brought into contact and fellowship with the true and living God and be made His child.

Isolationist orthodoxy might well remember that most of the teachings of Jesus put social responsibility upon His followers. It is encouraging to note that many fundamentalist leaders are discovering this anew.

Our Lord promised blessing for such simple humanitarian acts as giving a cup of cold water in His name. He spoke of visiting people in prison. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." He never divorced creed from conduct, nor worldly duties from heavenly aspirations.

The church that has shown this human kindness has always ingratiated itself with the people of the world. The Salvation Army and the Roman Catholic Church have made much headway in recent years. Each has won its way with deeds of human kindness and social service. The medical missionary on the foreign fields finds that alleviating suffering opens hearts and homes of pagan people to the gospel.

Yes, we need neighborliness. Jesus condemned its lack in the religious leaders of His day.

Let us observe the attitude of priest and Levite more closely. The priest "chanced to come by that way." We must excuse him if he was going to Jerusalem to minister, because if he were to come near a dead body he would be ceremonially unclean and unable to perform his service. But if he was going down from Jerusalem to Jericho, there is no religious reason we know of that he should not have ministered in kindness

to this prostrate, wounded man. He was unfeelingly negligent.

Leaders of the Church have been accused of this all through the centuries. Soldiers in Europe have told us that multitudes of the common people believe in the Church, but have no respect for its leaders.

The Levite represents the religious layman. All priests were Levites, but not all Levites were priests. Levites belonged to a special religious group closely related to the priesthood. This Levite stopped and looked and passed on. Like many laymen in the presence of serious social problems, he shirked his responsibility, or assumed that nothing could be done about such a sad situation.

There is vastly too much of this attitude among conservative Christians today. It has a tendency to weaken the "love life" of the Church. Many of us should be shamed by our lovelessness. There has been too much divorcing holiness from charity, and religion from morality, in recent years. The challenge of the parable is that a despised, non-religionist should be the one to show true concern for the unfortunate man.

The Samaritan had love for his fellow man and genuine heart compassion. He took the man to an inn and actually spent some money on a fellow whom he did not know, but for whom he felt responsible.

SECOND, WHAT in all the social and international chaos shall the Church deal with?

The social task looks so hopeless at times we scarcely know where to start. What can the Church do against the liquor trust? Liquor has such a large place in press and radio advertising, and people are so indifferent to temperance. Yet the Church once ran liquor out of open public life, and a generation grew up that knew little about drunkenness.

If we had a Frances Willard today, we would do something about it. If we had another Billy Sunday to go up and down the land fighting it fearlessly, we would find town after town drying up and whole states outlawing drink. If we had a William Jennings Bryan, who dared to stand in the political arena against the damning liquor traffic, we would see something done in high places. The Church can still do something about this unprecedented evil.

What can we do about juvenile delinquency? Christians are the only ones who can do anything permanent. The Sunday school and its teaching is the best antidote. Christian homes will prevent it. We can preach the gospel to children and young people, then give them the moral teaching of the Bible. The Church must face this problem or miserably shirk its duty.

What can be done about the international situation? Here is a harder problem. It is not easy for the ordinary Christian to know what is best in international affairs. He must realize that political leaders often do the smart thing rather than the right thing. He can therefore bring his moral influence to bear and

demand decency and righteousness. If the Church is to exist in the world, she cannot draw her skirts of self-righteousness and self-satisfaction about her, sit down amid the debris of a destroyed civilization, and expect to be a true representative of her living Lord.

Church leaders should stand together and protest the godlessness of the day in national and international affairs. The Church in America must rise in her might and protest, with all the vigor and virility she can muster, a materialistic, humanistic, and atheistic view of life, which if it becomes general, will be as destructive to American institutions and ideals as the atomic bomb would be to her cities.

THIRD, THE CHURCH must take the following attitudes toward society's problems.

1. We must recognize that society's supreme need is Christ's salvation. Our primary task is to take the gospel of life, and transforming power through the shed blood of Christ, to a lost world.

2. We must give ourselves more fully to "doing good" without barrier of race or creed. As much as lies in us, we must do good to all men, especially those of the household of faith.

3. We must limit ourselves to personal convenience. Something of the old-time spirit of "laying ourselves out for the cause" must come upon us. We have become lethargic in our Christian living today. We don't want to be troubled. We shun personal responsibility and shunt it off on institutions.

We must confess that the majority of Christians are just "hangers on." A few lead the way and perform the tasks that really bring the kingdom to the hearts of men. Only a handful are earnestly active for the cause of Christ.

SHALL THE CHURCH concern itself with society's problems? I think it should. I believe it must, if it is to be
[Continued on page 357]

* * *

Watching for the Dawn

INEZ GILBERT HALLAN

It may be this year that our Lord will come

To catch up His waiting bride;
It may be we'll enter our heavenly home,
And be near our Saviour's side.

It may be this year that we'll see His face—

Yes, all of His glory share,
And begin to sing of His wondrous grace,
With our loved ones over there.

It may be this year that our troubles will end,

In this pilgrim walk below
Where oft we are lonely, distressed, and worn,
Pressed by both friend and foe.

So let us be faithful unto our task,
Working and watching, with prayer,
For it may be nearer than now we think;
It may be this very year.

Christian Men in BIG Business

By WALDEN HOWARD

CBMCI is ten years old this month.
Here's the story of their work.

BUSINESS is often classified as *little business* or as *big business*, depending on its size. As Christian businessmen, what we do for a living is *little business*, and what we do for the Lord is *big business*. One is for time; the other is for eternity. It isn't difficult to decide which is the bigger."

These words were spoken recently by R. G. LeTourneau, the "God-runs-my-business" man who builds heavy earth-moving machinery for a living and heads up the extensive work of Christian Business Men's Committee International, which this month passes its tenth milestone.

He is only one of thousands of businessmen in the United States, Canada, and more recently in several foreign countries, who form 182 local committees linked together by the International organization. None of them is among *Forbes'* magazine's "Fifty Foremost Business Leaders," but together they are tackling a job far bigger than stocks and bonds, selling or manufacturing. As their peppery vice-chairman, Arnold Grunigen, of San Francisco, stated it at their tenth annual convention in Kansas City last October, "The number one project of every CBMC is: Each man's daily testimony to his own contacts."

Evangelism is CBMC's first aim. Fel-

lowship among Christian laymen finds a place in the program (with frequent luncheons, banquets, and conventions), but it takes second place to a wide variety of efforts aimed at spreading the gospel message. The businessmen have found that they can sometimes open doors that are closed to churches. Because they represent a cross section of different denominations, they often gain entrance into hospitals, jails, and schools where no one church would be permitted for fear of protest from other churches.

CBMC literature lists twenty-three types of activity in which committees are engaged. One-third of them sponsor local Youth for Christ rallies, and several CBMC officers are also YFC leaders, though the two are quite separate organizations drawn together only by common interests.

Most local committees specialize in one or two types of evangelism. Chicago is known for its noonday meetings, radio, and newspaper ads. Detroit sponsors Child Evangelism classes in the public schools (with 173 classes in 1946, averaging 55 in attendance). Seattle has its daily radio broadcast, and Waterloo and Cedar Rapids, Iowa, sponsor the Rural Bible Crusade.

This diversity of interests may seem like scattered shot to the older and larger Gideon movement, which began as a fellowship of traveling men interested in witnessing to fellow salesmen, and in distributing Bibles. Gideons have stuck

pretty close to their original intentions, and there seems to be room for another organization of businessmen with more diverse aims, though in some places the two movements overlap somewhat in their membership.

To CBMC its strength lies in its local autonomy. Local groups are urged to get on their knees and follow the Lord's direction for their service. They are not dictated to. They don't even have to pledge a certain amount to the International Committee. And they deplore any appearance of competition. At the last convention, plans for a CBMC emblem were dropped because so many members already wear the famous Gideon pin with its white pitcher on a blue background.

The variety of activities in CBMC (all the way from personal witnessing to Christian schools, highway signs, and promotion of gospel movies) is far removed from the single purpose of the first committee, which was formed in Chicago in 1931 to sponsor noonday meetings for fellow businessmen. The whole CBMC movement is an outgrowth of that first committee, but it is no longer intent on reaching only businessmen, embracing as it does every conceivable kind of gospel work.

The origin of the Chicago committee is a little known story. In 1930 very little co-operative work existed among Chicago churches. Teams of men and women did not conduct services at the city's rescue missions as they do today. The missions relied largely on students from Moody Bible Institute, who were directed in their practical work by Rev. A. H. Leaman. One day Leaman got the idea of calling mission directors together for fellowship. Six of them met at the old Sunshine Mission.

By March, 1930, their monthly meetings had grown to 275, including wives and laymen from several churches. In September he called a meeting of laymen and young people at the Armory and asked Dr. James M. Gray, president of the Institute, to speak. To everyone's astonishment, 3,000 Christian workers turned out.

In the middle of the meeting a girl spoke up, "Mr. Leaman, why can't we have noonday meetings in the Loop?" Leaman recalled the successful meetings of R. A. Torrey and William R. Newell, but was cautiously reminded by Dr. Gray that more recently Paul Rader and oth-

[Continued on page 348]



NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.

☆

Mr. and Mrs. Michael A. Guido report unusual children's meetings during their stay at Bethel United Evangelical Church, Dixon, Ill., Oct. 22-Nov. 9. They were discouraged from holding meetings for children because of football and a Halloween party, but went ahead anyway. Results: what many considered the best attendance they could remember. More than 100 professed conversion. One Catholic girl brought in twenty-seven of her friends.

Tom Presnell reports several conversions in his meeting at Main Street Baptist Church, Alton, Ill., in October—one a man past eighty, two others past sixty years of age.

Edward VanderJagt felt the highlight of his October meeting at First Baptist Church, Medina, Ohio, was the large number of consecrations by Christian people. James H. Comstock is pastor.

John Carrara closed two weeks of meetings at Belmont Street Baptist Church, Worcester, Mass., Oct. 26, and opened at First Swedish Baptist Church of Boston, Oct. 28. The Boston meeting brought the largest attendance in the history of the church. In both places there were outstanding conversions.

Clyde Paul White reports a highly successful two-week Victory Crusade at his First Baptist Church, San Pedro, Calif., in November. Harry McCormick Lintz and Jimmie Davis were the evangelistic team, and Channel Heights Community Church, where Henry E. Hedrick is pastor, joined in sponsoring the campaign.

O. W. Stucky went back to two churches he has visited before, during October and November: First Baptist Church, Sibley, Iowa, and First Baptist Church, Somonauk, Ill. Congregations read 15,925 chapters of the Bible during the two meetings and at Somonauk forty-three signed Bible Reading Covenant cards. There were many decisions for Christ.

Marion Beene reports twenty-four adult professions of faith during his two weeks at First Baptist Church, Oxford, Kan., in late October. A sixty-seven year old convert who has but one leg was immersed sitting in a chair carried into the water by the deacons.

Youth Gospel Crusade, with Richard W. Neale as director and several youth evangelists co-operating, reports more than one hundred campaigns from January to October, 1947, with a total attendance of nearly 115,000.

Charlotte, N.C., in November was the scene of an evangelistic campaign unusually large for these days. Billy Graham spoke, with Cliff Barrows leading the

January, 1948

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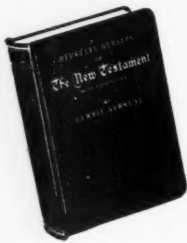
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OTHER FLORIDA BIBLE CONFERENCES: LAKELAND, January 31-February 15,
First Presbyterian Church. OCALA, February 1-15, Central Baptist Church

singing. "Probably not in history has there been such a great wave of conviction over the entire city," reported Graham, who told of crowds of 6,000 and more in the city armory. Charlotte is Graham's home town and the campaign was something of a homecoming after his campaigns in England last winter and throughout the United States since.

Wes Auger completed two weeks of meetings at First Baptist Church, Grundy Center, Iowa, Nov. 9 and then went to the Christian Churches of Chapmantown and Madisonville, Pa., for return engagements.

FUTURE ENGAGEMENTS

Marion Beene: Jan. 25-Feb. 8, Slate Valley Baptist Church, Oxford, Kan.; Feb. 15-29, Three Rivers Bible Church, Three Rivers, Mich.

Charles E. Boren: Dec. 28-Jan. 11, Hampton Christian Church, Hampton, Fla.
John Carrara: Jan. 6-18, First Baptist Church, LaSalle, Ill.; Jan. 20-Feb. 1, Church of Our Saviour, Chicago Heights, Ill.; Feb. 3-15, "Radio Revival," Jackson, Miss., Dr. LeRoy Lindsley, pastor and director.

Christ for America: Christ for Muscatine (Iowa), with Zoller-Stockwell team, Jan. 12-25; Christ for Greater Detroit, with Hyman Appelman and Homer Britton, Jan. 11-Feb. 1.

L. Sale-Harrison: Jan. 11-16, Calvary Baptist Church, Kingsville, Tex.; Jan. 18-25, First Baptist Church, Robstown, Tex.; Jan. 27-Feb. 1, Shepherd Memorial Church, Houston, Tex.; Feb. 15-20, Gospel Center, Gulfport, Miss.; Feb. 22-27, Mobile Gospel Center, Mobile, Ala.

Norman B. Harrison: Jan. 4-9, Grace Calvary Church, Fort Logan, Colo.; Jan. 11-16, The Heart of Denver, Marjorie L. Harrison, director; Jan. 18-23, Bethany Church, Sierra Madre, Calif.; Jan. 24, Youth for Christ, Los Angeles; Jan. 25-30, Calvary Baptist Church, San Francisco; Feb. 1-6, First Baptist Church, Lebanon, Ore.; Feb. 8-13, Lake Samamish Winter Conference, Immanuel Tabernacle, Seattle; Feb. 15-20, West Side Presbyterian Church, Seattle; Feb. 22-27, Central Bible Church, Portland, Ore.

Arthur W. McKee: Jan. 4-18, First Church of the Brethren, Dayton, Ohio; Jan. 25-Feb. 8, Zion, Ill., Leon Pecaut, pastor.

L. C. Robie: Jan. 11-Feb. 1, Christian and Missionary Alliance, East McKeesport, Pa.

Edward Vanderjagt: Jan. 4-11, City Mission, Cleveland, Ohio; Jan. 13-25, First Baptist Church, Nanty Glo, Pa.; Jan. 27-Feb. 8, Emmanuel Baptist Church, Johnstown, Pa.; Feb. 17-29, First Baptist Church, Kingsbury, Ind.

G. E. Vinaroff: Jan. 4-18, Evangelical United Brethren Church, Van Wert, Ohio; Jan. 19-Feb. 1, Evangelical United Brethren Church, Dillsburg, Pa.; Feb. 2-15, Evangelical United Brethren Church, Painsusataway, Pa.; Feb. 16-29, Evangelical United Brethren Church, Clearfield, Pa.

Youth Gospel Crusade: Richard W. Neale: Jan. 4-11, Berean Baptist Church, Grand Rapids, Mich.; Jan. 18-25, Berean Baptist Church, Adrian, Mich. Henry L. Harms: Jan. 18-25, Albany Park Baptist Church, Chicago.

Moody Extension Staff

James R. Calhoun: Jan. 4-18, Evangelical United Brethren Church, New Kingstown, Pa.; Feb. 7, Youth for Christ, Indianapolis, Ind.; Feb. 10-22, Evangelical Congregational Church, Hubbard, Ohio; Feb. 29-Mar. 14, Trinity United Evangelical Church, Shamokin, Pa.

Michael A. Guido: Jan. 4-25, Fourth Evangelical United Brethren Church, York, Pa.; Feb. 1-15, First Baptist Church, Shamokin, Pa.; Feb. 16-29, Moody Bible Conference, High School Auditorium, Sebring, Fla.

Robert J. Kees: Jan. 13-25, Scribner Avenue Baptist Church, Grand Rapids, Mich.; Feb. 10-22, Evangelical United Brethren Church, Clarence Center, N.Y.; Feb. 25-Mar. 7, Christian and Missionary Alliance Church, Royal Oak, Mich.

William Leach: Jan. 10, Youth for Christ, Jacksonville, Fla.; Jan. 18-31, Moody Bible Conference, High School Auditorium, Sebring, Fla.; Feb. 2-8, Moody Bible Conference, First Presbyterian Church, Lakeland, Fla.; Feb. 9-15, Moody Bible Conference, Central Baptist Church, Ocala, Fla.

Raymond O. Nelson: Jan. 4-18, Evangelical United Brethren Church, Columbus, Ohio; Jan. 20-Feb. 1, Evangelical United Brethren Church, Fostoria, Ohio; Feb. 7, Illinois Valley Youth for Christ, Vanorin, Ill.; Feb. 10-22, Evangelical United Brethren Church, Bryan, Ohio; Feb. 25-Mar. 7, Strathmoor-Judson Baptist Church, Detroit, Mich.

D. P. Shogren and E. W. Guber: Jan. 11-16, Harlem Street Baptist Church, Worcester, Mass.; Jan. 18-Feb. 1, Grace Chapel, Havertown, Pa.; Feb. 15-29, Calvary Baptist Church, The Dalles, Ore.

A. H. Stewart: Jan. 4, 5, Moody Bible Conference, Central Baptist Church, Chicago, Ill.; Jan. 11-14, Central Church, South Bend, Ind.; Jan. 26-31, Moody Bible Conference, High School Auditorium,

Sebring, Fla.: Feb. 2-8, Moody Bible Conference, Central Baptist Church, Ocala, Fla.: Feb. 9-15, Moody Bible Conference, First Presbyterian Church, Lakeland, Fla.

Gerald L. Stover: Jan. 14-23, New England Fellowship, Boston, Mass.: Feb. 9-15, Martinsville Bible Church, Martinsville, Ill.

Moody Bible Conferences

Chicago, Ill.: Founder's Week Conference, Moody Bible Institute, Feb. 2-8, under direction of Dr. William Culbertson, acting president. Nationally known speakers and singers.

Sebring, Fla.: Jan. 18-Feb. 29, directed by Henry Kraskevich, with the following speakers: Dr. Vincent Bennett, A. H. Stewart, Dr. G. Allen Fleece, Gerald L. Stover, William R. Newell, Dr. H. Framer Smith. New Moody Institute of Science film "God of the Atom" will be shown. Mr. and Mrs. Michael Guido and Bill Leach, artist, will direct music and present special services.

Lakeland, Fla.: Feb. 1-15. Speakers: Dr. Vincent Bennett, A. H. Stewart, Bill Leach, with "God of the Atom" film.

Ocala, Fla.: Feb. 2-15. Speaker: A. H. Stewart, with "God of the Atom" film.

See top of page 323

announcing

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MOODY MONTHLY**

In the Bosom of the Father

[Continued from page 324]

child of God there is a special place "in the bosom of the Father" . . . to know that there is special love for you even though He has so many children. And that love follows you even though you seem to leave the place of warm fellowship to go into difficult places to sing and testify, "Jesus Loves Me."

After the singing there was a time of prayer. "And bless Uncle John and Auntie Mary, and help him to preach to-night . . . and Uncle Roy and Forrie, bless them, too, Lord Jesus. . . . And thank Thee for Mommie and Daddy and our home and our clothes and our cow . . . and be with all the people that they will come to know the Lord Jesus . . . Amen."

The fire burned low as the prayers were finished. Mommie looked around at the little circle, treasuring the sight, and then gathered up the sleepy younger ones for bed.

When the weariness of the day seems almost too much; when the burden is heavy to bear and perhaps the heart questions a bit, we can rest in this blessed truth, "No one will take your place" . . . His love is constant, and our nearness to Him is unchanging.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

Viewing the universe we are face to face with the Divine Architect. When a Bedouin was asked how he knew there was a God, he replied: "How do I know whether a camel or a man passed my tent last night? By their footprints on the sand."—*War Cry*.

January, 1948



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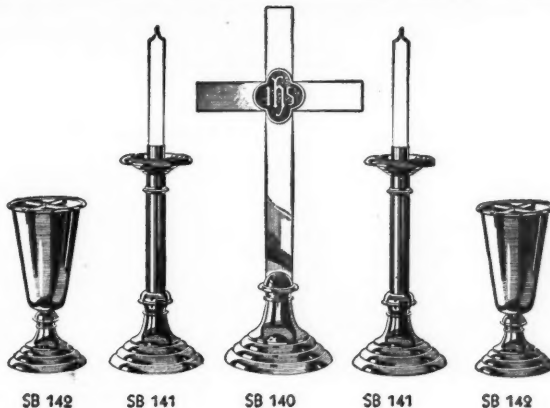
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The future of China is in the hands of her youth. A generation of consecrated Christians would hold tremendous possibilities for China as well as for the world. It is important, therefore, that every opportunity for the winning of these young people to Christ be given loyal support by earnest Christians.

Representatives of the Pocket Testament League in China are now holding great evangelistic meetings in the Army camps and universities, with the attendance usually running into the thousands. Everyone present receives a free copy of the Gospel of John in Chinese. Many souls are thus being brought to Christ.

This work is being carried on through the prayerful cooperation of Christian friends. Write for our quarterly telling of the work in China and at home.

THE POCKET TESTAMENT LEAGUE

156 Fifth Avenue

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Christian Men in Big Business

(Continued from page 344)

ers had failed in the same project.

Nevertheless Leaman went ahead. He rented a Loop theater at sixty dollars an hour and Dr. Gray agreed to speak for the first week. In seeking financial support Leaman was directed to the Gospel League where C. B. Hedstrom, Frank Sheriff and others were praying for some such outlet for the gospel. They formed a seven-man committee and made Leaman its first chairman. The six weeks of meetings were an instantaneous success, and have continued each year since, though Leaman and E. G. Zorn, another original committee member, later withdrew because they were ordained ministers.

Chicago's example was soon followed in San Francisco and Detroit, in Seattle and New York, and a wave of enthusiasm swept the movement into dozens of cities. No high-powered promotion has ever been used to sell the idea to local groups. Even to this day there is no full-time organizer whose job it is to stir up interest. To be sure, Blair Quick and Bill Bond have gone on the road as field secretaries, but local groups have been formed only as individuals heard about the movement and inquired how to organize.

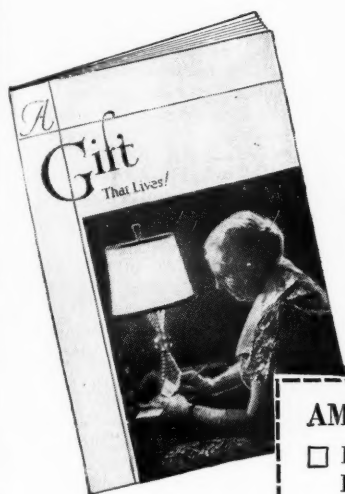
The International Committee was formed in 1938 to co-ordinate local groups and to assist them in various ways. Its original members were Hedstrom, LeTourneau, Grunigen, N. A. Jepson of Seattle, and Charles E. Gremmels of New York. The committee has no power in directing the affairs of a branch committee except to insist upon its agreement with the adopted statement of doctrine, and that it be fairly representative of the active Christian men of any given community. It seeks to promote harmonious operation in each locality and to give experienced counsel to local leaders. Donald MacDonald, charter member of the Detroit CBMC, has recently become CBMCI executive secretary, and works out of an office at 10 South La Salle Street, Chicago.

Believing that God intends a Christian businessman to reach his own business associates and employees, many Christian executives and manufacturers have set up shop meetings in their plants where employees can hear the gospel. Others employ chaplain-counselors whose privilege it is to meet employees individually and help them with spiritual problems.

R. G. LeTourneau's factories are probably typical. "Usually the hardest place to testify is at home," he says. "We must have, without controversy, a good reputation before those with whom we deal day by day; our employees, our employers, the general public, vendors, customers, prospects.

"The manner of our testimony will depend on our circumstances. In the business with which I am associated, we have used three principal methods. In each of our American factories we employ chaplains whose business is the

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January, 1948



Frances Willard .. Crusader

(No. 6 of a series)

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The meeting of White Ribboners in a Pittsburgh saloon, which Miss Willard called her "Crusade Baptism." Ever after, she devoted her full time and marvelous talents to Temperance work.

RESIGNING as first Dean of Women, Northwestern University, in June, 1874, Miss Willard turned her full time and brilliant abilities to the Crusade movement. In "Glimpses of Fifty Years," she vividly describes her first Crusading experience:

"We paused in front of our first saloon. * * * The saloonkeeper permitted us to enter. The tall stately lady who led us placed her Bible at the bar and read a Psalm. Then we sang 'Rock of Ages,' as I thought I had never heard it sung before, and one of the older women whispered to me softly that the leader wished to know if I would pray.

"It was strange, perhaps, but I felt not the least reluctance, kneeling on that sawdust floor with a group of earnest hearts around me, and behind them—filling every corner and extending out into the street—a crowd of unwashed, unkempt, hard-looking drinking men. I was conscious that never in my life, save beside my sister Mary's dying bed, had I prayed as truly as I did then. It was my Crusade baptism."

From that day on, Miss Willard's marvellous talents were fully dedicated to the spread of "Organized Mother Love." As President of the National W. C. T. U. 1879-98, and founder and for eight years President of the World's W. C. T. U., she consolidated, systematized and greatly extended the ministry. Willard Hall, Northwestern University; a statue in Statuary Hall, Washington, D. C.; a bust in the Hall of Fame, New York City; and hundreds of other memorials still silently attest her enduring renown.

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Frances E. Willard



6

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spiritual welfare of the workers. We have weekly plant chapel services during working hours at company expense for the preaching of the gospel. Our third method is *Now*, an employee publication started eleven years ago, presenting the gospel clearly week by week. . . . I am not presenting our testimony at home as a shining example, but as an indication of what can be done and as an encouragement to fellow members of CBMC."

Little needs to be said concerning the zeal with which these businessmen bear testimony to Jesus Christ. For the most part they are a warm-hearted, enthusiastic group of salvation-salesmen, who love to distribute tracts, hold evangelistic campaigns, or go from door to door in personal evangelism.

"Religion criticizes our mode of operation," Arnold Grunigen explains. "They claim we are unwise, too brash and forward, that we use street-corner methods in our witnessing. No doubt we have given some basis for this criticism, but for the most part it is merely the cry of the lazy, non-witnessing Christian."

To the criticism that CBMC runs competition to the church, Grunigen answers, "Let me cite some figures from my home committee, San Francisco. Ours is an average group. One hundred per cent are church members. One hundred per cent attend some church every Sunday. Seventy-five per cent attend prayer meeting. Sixty-seven per cent are Sunday school teachers. Sixty-three per cent are church officers. Fifty-two per cent participate in the missions' program. Thirty-nine per cent engage in youth work. Thirty per cent sing in the choir, lead singing, or play an instrument."

Christian businessmen are in a strategic position to witness to other men. They cannot be charged with professionalism, since they do not do their witnessing to make a living.

At the same time their lives and businesses are under close scrutiny from a skeptical world. Unfortunately some businessmen are better known for their whirlwind activity for the Lord than for their devotion to the improvement of working conditions and business policies. The name of another great Christian, however—John Wanamaker—still stands out in history as the man who pioneered the application of Christian ethics to modern merchandising.

"We can't dictate a man's business policies," explains Donald MacDonald. "We have to take men at their face value. But we stress at all times that a man must put his house in order before he can tell others how to live."

And for every professing Christian businessman who has been caught in sharp deals or who pays low wages, there are probably ten whose business ethics have felt the transforming uplift of the power of Christ.

A typical story is told by Waldo Yeager, newly elected secretary-treasurer from Toledo, Ohio. Yeager was a partner in a poultry business during the dim days following the depression. Having recently given his heart to Christ, he was deeply annoyed by an unethical trend in the poultry business which was widespread

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and had been introduced into his own firm as well. He tried to talk his partner out of the practice, but was unsuccessful, and decided he would have to get out of the business. He offered to sell out, but his partner surprised him by deciding to sell his share. Yeager was low on funds, but the Lord enabled him to buy the firm.

His first decision was to tithe the company's profits. His banker said it couldn't be done—he'd fail. But he tithed and trusted God, and from 1941 to 1946 his business doubled five times over. Today Cortland Produce Company is the largest independent distributor of government-tested eggs in Ohio.

Many another thrilling story could be told of businessmen whose lives have been transformed through the influence of CBMC. Many have learned for the first time of other Christian laymen in their home town. Many have been challenged and helped to become soul-winners.

Together the men have done things for God that no one of them could have done alone. And other Christians—pastors and laymen alike—have been inspired by their example. They represent a movement among laymen that has produced a score of organizations—denominational and independent—within the past generation.

There is something very reminiscent of early apostolic days in their zeal and their willingness to shoulder the responsibility for proclaiming the gospel. As LeTourneau said in his closing convention message at Kansas City in October, "We are Christian men who are willing to let God use us. As long as we are humble and true to Him, He will bless and use us. Just as horsepower needs man power to control it, so man power needs God power."



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"I remember my most easily besetting sin, the one in which I longest lived. How many times I prayed, 'Lord, if You will help me, I will be free'; and I never was freed. At last He spoke to me in this fashion, 'Why do you say "if" to Me? Do you not know that I wish you to live a holy life?' And I said, 'Yes, Lord.' 'Do you believe that any temptation ever overtakes you for which I have not provided a way of escape?' 'No, Lord.' He said, 'Why, then, do you say "if" to Me?' I said, 'I will not say "if." I promise not to commit that sin again.' That was nearly fifty years ago and by the grace of God I kept my word, but I am sure that if I had kept on saying 'if' to God I should never have been victor."—*Life of Charles Albert Blanchard.*

January, 1948

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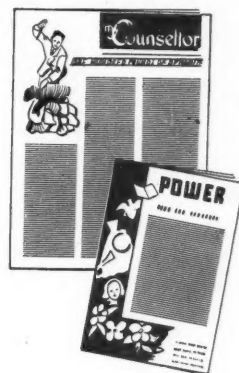
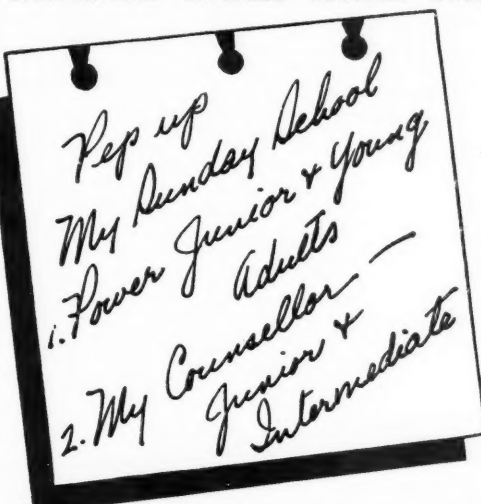
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Harold R. Cook, Editor

Europe Needs the Gospel

By JOHN C. WINSTON, Co-director, Belgian Gospel Mission

EUROPE today is a missionary field, but a most neglected one in the missionary thinking of the Christian Church. This is largely because in the minds of most church people civilization and culture are synonymous with Christianity.

If we are to realize Europe's spiritual need, we must recognize that civilized, educated, cultured people without Christ are lost. They are in as great need of the gospel as the heathen and the savages. If this were not so, God would not have forbidden Paul the apostle to go into Asia and Bithynia in order that he might preach Christ in the greater centers of learning, commerce and government of Greece and Rome—the heart of civilization and culture of the ancient world.

We must recognize that a country which has once had the gospel may again become paganized; witness Asia Minor and North Africa. We must understand that a formal religion kept alive by the power of tradition or the authority of the state cannot save men's souls, and will not suffice to save a nation from destruction.

The spirit of European culture today, with its godless philosophies, its subversive ideologies, and, let me emphasize this, with its gross superstitions, is essentially pagan.

The dark side of the picture is the depth of Europe's spiritual need. The bright side is that the gospel of Jesus Christ is the power of God for Europe's salvation.

Europe needs Christian missionaries.

BRAND NEW!

We are glad to introduce two new features in the missionary department this month. Missions Editor Harold R. Cook will present a comprehensive summary of news from foreign fields each month. For the first report see page 353.

In addition to this we will feature special articles of importance written by missionary leaders. "Europe Needs the Gospel" is adapted from an address given by John C. Winston at English Keswick. David H. Johnson, of the Scandinavian Alliance Mission, recently returned from a tour of the Far East, has written on Mongolia especially for MOODY MONTHLY. You will read it in the February Missions section.

Readers will welcome this up-to-date, authoritative news from mission fields, we feel sure, and we are grateful to Mr. Cook for the effort he is making to assure our readers a comprehensive survey each month.

—Editors

Let me speak especially of western Europe, where the doors are now wide open.

The ignorance of the Bible is almost unbelievable. I heard General Galet, aide de camp to King Albert of Belgium, testify in one of our meetings that at the age of thirty years he had never yet seen

a Bible. A professor in the military school in Brussels introduced him to it. When Galet died in 1941, at his own request his Bible was laid on his casket, opened at I Timothy 1:15, and Pastor Walti preached the funeral sermon before a most distinguished audience on the text, "Christ Jesus came into the world to save sinners, of whom I am chief."

Millions in Europe are longing for deliverance from their troubles. Six years ago a Greek woman of wealth and education in Brussels suddenly lost her husband under tragic circumstances. She was inconsolable, seeking to get her loved one back again by some sort of resurrection. She entered one of our halls on a main boulevard of the city. There she found Christ the risen Saviour, who brought peace and comfort to her tortured soul.

A month ago we had a telegram from her in Greece, where she had returned, asking prayer for her little son who was desperately ill. Then just before I left Belgium a few days ago, I saw a most beautiful and touching letter from this dear Christian woman. The Lord had seen fit to take away her child; but now there was no bitterness, only joyful submission to God's holy will, and an earnest desire to bear a worthy testimony to her relatives.

In Great Britain and in other Protestant lands there is no conception of the weakness of the evangelical forces in Europe. In Belgium, where I labor, only one-half of one per cent of the population call themselves Protestants. There

Displaced persons crowd a Berlin railroad station waiting their chance to board a train for home. In Italy 10,000 homeless people have been living on Prince Stefano Borghese's 14,000 acre farm in straw huts of their own making. Acme photos.



are only 200 evangelical Christian workers for 8,000,000 people, whereas in the Belgian Congo, for a population of 12,000,000, there are 1,400 Protestant missionaries and perhaps 14,000 native preachers and evangelists.

I spent a month in Portugal in 1940. There I found only 5,000 Protestant church members out of 6,000,000 Portuguese. Look at France, with approximately 40,000,000 people. Of this number there are not more than 8,000,000 or 9,000,000 Roman Catholics, and perhaps 800,000 Protestants. Thirty million Frenchmen have no church affiliation whatsoever, either Roman Catholic or Protestant. Time is lacking for me to go on to speak about Italy, Albania, Greece, Yugoslavia, Rumania, and on down the list of European lands.

Man is religious by nature; he cannot live in a spiritual vacuum. When an evil spirit finds his house swept, garnished, and empty, he will take unto himself seven other devils more wicked than the first (Luke 11:26). If the gospel of Jesus Christ is not brought to the people of Europe in the power of the Holy Spirit, they will turn to Communism with its passionate ideal, or to some other false religion. The time is short.

The spiritual need of Europe deserves the special attention of evangelical Christians because of the tremendous influence of Europeans on the world.

They are world travelers.

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They govern many parts of the world.

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The rest of the world studies European culture and modes of life and work.

Much of the vitality of missionary work in heathen lands is sapped by the evil influence of godless Europeans.

When a war engulfs the world, it has its origin in Europe; and when efforts are made to set up a world government, the nations of Europe play a leading part.

Let me emphasize that *Europe needs the gospel*.

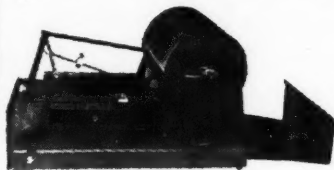
NEWS REPORT

Guatemala. On September 20, the Central American Mission received written permission from the Guatemalan government to erect a radio station. The license authorizes them to import, install, and operate a station of 250 to 1,000 watts, long wave, and 5,000' to 10,000 watts, short wave. The programs are to be evangelical, educational and cultural, and the station will be on a non-commercial basis. No time limit has been set. A trained technician is already under appointment and program personnel is available.

Brazil. "It is wonderful to relate that there are clear signs of the beginning of a widespread revival in north Brazil. The chosen instrument is a Presbyterian woman of good education from Sao Paulo, sent out by her church. Her work has touched all denominations—Congregational, Presbyterian, and Baptist, especially the latter, which has put aside all denominational prejudices and received her into their churches.

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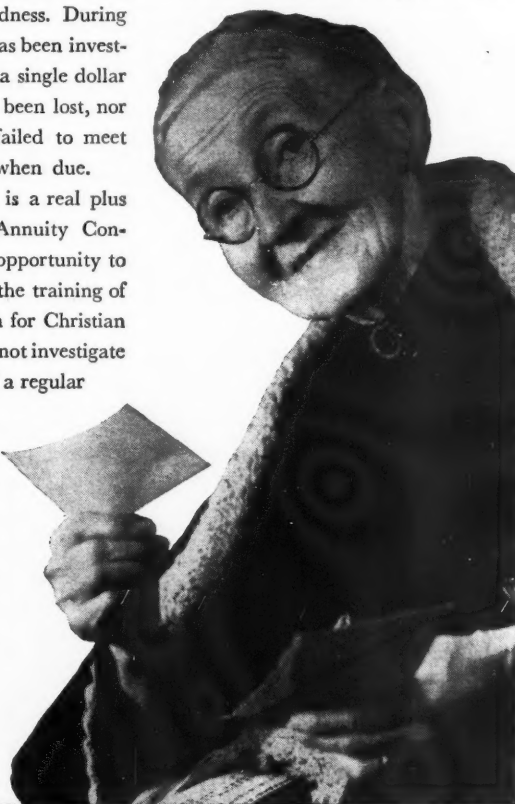
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CRY FROM HUNGRY EUROPE



Peter Deyneka

"Just recently I returned to the United States after visiting Germany, Poland, Czechoslovakia, Belgium, France and other countries. I saw their condition and heard their urgent cry.

"In Poland I found the doors are widely open for preaching the Gospel now. Hearts are hungry for the Gospel message. Meetings, which lasted from 5 to 6 hours, were overcrowded. The people want Bibles, New Testaments, hymn books, and Gospel tracts. 33 Gospel preachers are supported, and a Polish Bible School in Warsaw opened and maintained.

"There is a great need for Gospel workers in other countries, as well. Our Russian Bible Institutes are going forward with great blessing in Toronto, Canada and Rosario, Argentina. Missionaries are supported in Alaska, South America, Canada and the United States. Pray and tell others about our work." Address communications to

RUSSIAN GOSPEL ASSOCIATION

Peter Deyneka, General Director, 64 W. Randolph St., Dept. M, Chicago 1, Illinois
Every Christian should read the stirring report of conditions in Europe today by Peter Deyneka. Sent FREE on request.

Spirit in power are not lacking, and many churches and pastors have been revived. The woman's name is Cesarina Xavier Pinto. She is middle-aged, well-balanced, unsensational, has a good voice and delivery, and knows the Word of God intimately, with a well-scored Bible she never lets out of her hands; and she seems absolutely sound and fearless. I wish she could visit all our fields" (F. C. Glass).

Hindustan. It was reported in July that a new regulation by the government of Madras "prohibits the use of the buildings of any school or college for proselytizing purposes, and bans attendance by teachers or pupils at any meetings for the purpose of making religious converts." Such a regulation, if sustained, would be a crippling blow to Christian schools in the area.

At Madras, on September 27, was brought about with impressive ceremonies the formation of the large new church of south India. This came to pass through the union of three Protestant groups with a total membership of 1,100,000—the Anglicans of the South Indian dioceses of the Church of India, Burma and Ceylon, the South Indian districts of the Methodist Church (British), and the South India United Church. This last-named church was itself the result of a union accomplished some years ago of the Presbyterian, Congregational and Reformed churches in the region. The new church is unique in that it represents the union of non-episcopal churches with those having an episcopal tradition. One council of the former South India United Church has remained separate.

Word from northeastern India tells of the drawing up of a new constitution which may be adopted by Manipur state, allowing a greater measure of religious freedom than heretofore. Christian missionaries have previously been allowed to live in Manipur and work among the more primitive tribes, but it is hoped that soon they may be allowed also to preach openly to the 350,000 Manipuris.

Egypt. A continued drain from the Coptic (Egyptian) Church into Islam is reported. Last year nearly two thousand embraced Mohammedanism. Nationalism in this predominantly Moslem country makes the situation of the small Christian minority increasingly difficult.

Ethiopia. As a result of Dr. Frank Laubach's visit to Ethiopia, the emperor and his ministers have approved a new alphabet for the Amharic language, the official language of that country. Previously, to learn Amharic one had to memorize 250 symbols, each of which represented a syllable. With this new simplified alphabet, which Dr. Laubach describes as "almost perfect," all those who speak Amharic can learn to read it in a very brief time. Lessons have also been made in the Galla tongue, which is actually used by more Ethiopians than the Amharic. As the people learn to read their own language, the missionaries will be faced with the gigantic task of providing proper Christian literature, as well as Bibles, for their reading.

Somaliland. A first step toward the

Moody Monthly

opening of Somaliland to the gospel has been taken by the Sudan Interior Mission. From Aden, Arabia, Mr. and Mrs. A. Keene Spitler have been transferred to Jigjiga, in Ethiopian Somaliland, near to the British Somaliland border. Mr. Spitler is to be headmaster of the government school.

Pacific Islands. The long-interrupted work of the American Board (Congregational) in Micronesia is being renewed. A new missionary ship, the *Morning Star VI*, was commissioned in Boston, in the fall, and sailed for the Pacific with a load of Bibles, building materials and other supplies. Its destination was the Marshall and Caroline Islands, recently freed from Japanese control, where the mission had been at work some years before even the German occupation. The ship will provide communication and transportation between the various islands for the missionary force. As with the previous *Morning Stars*, Sunday school pupils all over the United States are expected to purchase shares in the missionary ship.

China. For the first time since 1938, a



full directors' conference of the China Inland Mission was held in Shanghai in October. At the close of the sessions Bishop Frank Houghton, general director, sent a radiogram to the home centers declaring the unparalleled opportunities for missionary work in China today, and the corresponding need for an unlimited number of missionary recruits of the right spiritual caliber.

North America. A group of Christians intensely interested in forwarding the interests of foreign missions have formed the Missionary Service Fellowship to help missionaries secure equipment for their work at greatly reduced prices. According to Shockley Few, of Batesburg, S.C., director of the Fellowship, they are able to get for evangelical missionaries almost any kind of electrical equipment and numerous other items at cost. Men also in different port cities have offered to help pack, crate and ship the equipment. Services are rendered on a voluntary, non-profit basis.

January, 1948

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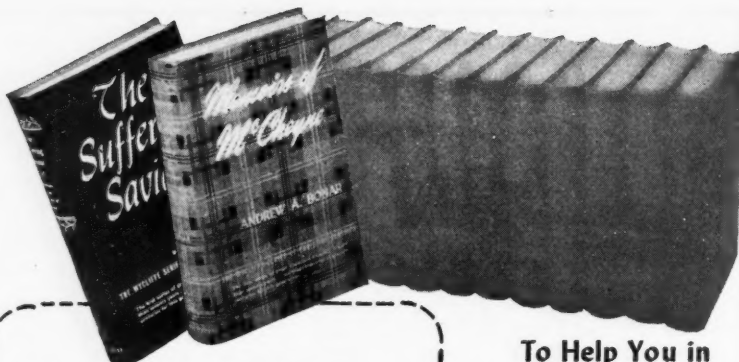
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Golden Nuggets

for Bible Students

By KENNETH WUEST

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THE CHRISTIAN'S ATTITUDE TOWARD SIN

BEFORE beginning this study, we will present the translation of last month's scripture portion (I John 1:5-7): *And it is this message which we have heard from Him and are bringing back to you, that God as to His essence is light, and darkness in Him does not exist, not even one bit. If we up and say that we are having things in common with Him, and in the sphere of the aforementioned darkness are habitually ordering our conduct, we are lying and not practicing the truth. But if in the aforementioned light we are habitually ordering our behavior, as He Himself is in the sphere of that aforementioned light, things in common we (the saint and God) are constantly possessing with one another, and the blood of Jesus, His Son, keeps constantly cleansing us from every sin.*

Our subject is "The Saint's Joint Participation with God," and our analytical division is, "The attitude of the person who is a joint participant with God, in the light that God is, toward sin" (I John 1:8-10).

Verse 8. He recognizes that he still has the totally depraved nature in him, and he acts on that fact. The word "sin" is singular and without the article. Nature is stressed here, not acts of sin.

The words "we deceive ourselves" are reversed in the Greek text—"ourselves we are deceiving." The Greek uses this order for emphasis. The point John is making is that the person who claims his evil nature has been eradicated, is deceiving himself, nobody else. Everyone else can see sin in that person's life, the presence of which requires a source, and that source is of course the evil nature. The person who takes into account the presence of the sinful nature, thus is ever on his guard lest sin enter his life.

Verse 9. "If" (ἐάν, *ean*), presenting an hypothetical case, admits the possibility of sin entering the experience of a Christian. Should it enter, his obligation is to confess it.

ὁμολογέω (*homologeō*) from λέγω (*legō*), "to say," and ὁμῶν (*homon*), "the same," means "to say the same thing" as another, "to agree with, to assent." Confession of sin on the part of the saint involves, therefore, not only an acknowledgement of the act, but the act of agreeing with God regarding it, which latter involves contrition, repentance, self-judgment, and turning away from the sin and the putting it out of the life.

The tense and mood of the verb, present subjunctive, require that this agreeing with God be a constant attitude, that of a contrite heart which is always ready to have God discover sin in the life and

always ready to judge and put away that sin.

"Forgive" is ἀφῆ (aphēi), "to send away." Sin in a believer's life when confessed, is "sent away" by God in the sense that the believer is cleansed of the defilement which he incurred when he sinned. "Cleanse" is aorist subjunctive, which speaks of an act of cleansing, not a continuous process. The Christian does not sin habitually.

"Have not sinned" is the perfect tense, which here speaks of denial of all past acts of sin with the present assertion that the person is not capable of sin now. The attitude of the Christian, therefore, should be that since he sinned in his past life, there is a possibility of sin entering his present experience.

See top of page 323
announcing

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Shall the Church Concern Itself with Society's Problems?

[Continued from page 343]

faithful to Christ and do the full work of the gospel.

An appalling impotence has crept over the Protestant Church in America. We have blamed the condition on Modernism, and certainly the denial of the faith in many Protestant churches is responsible for pathetic powerlessness.

But orthodox Fundamentalism has something to answer for, and stern accusation is being brought against us in many quarters. We are accused of being negative in our message. We are told that in an hour of world crisis we are preaching a detached gospel and an innocuous program that has no interest in the crying social problems of war, race, class, liquor, imperialism, crime, and juvenile delinquency.

Is it true that we are standing aloof while the world bleeds? Can we be rightfully accused of indifference to human suffering while other institutions are rolling up their sleeves to tackle the things that threaten the very existence of truth and righteousness?

Many godly, conservative Christians are waking up to the fact that the Church is too often "passing by on the other side." We need to rethink carefully our attitudes and obligations. We need to study anew the parable of the Good Samaritan to learn how much Jesus thought of genuine neighborliness, and how much it might contribute toward the establishment of the kingdom of God in the hearts of men.

See FIRST installment of New Series, "Out of the Mixing Bowl"—Musings of a Minister's Wife on Page 324.

January, 1948

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- ☐ 16. O Little Town of
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O Come, All Ye Faithful
- ☐ 17. Sweet Hour of Prayer
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When I Survey the
Wonderous Cross
(Piano Solo by
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- ☐ 18. I'd Rather Have Jesus
Jesus Loves Me
I Think When I Read
that Sweet Story of Old

- ☐ 19. In the Garden
Am I a Soldier of
the Cross
My Lord's Gonna Move
Dis Wicked Race
- ☐ 20. Saved by Grace
Swing Low, Sweet
Chariot
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I'm on the Battlefield
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ANSWERING YOUR

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NATHAN J. STONE

THE ALTAR

How is the word altar used among Protestants now? Is it used by any Protestants in the sense of sacrifice? What is meant by the word in the expression marriage altar?
—W.M.C., Calif.

The only Protestant denomination we know of which still regards the altar as a place of sacrifice is the Episcopal, which celebrates the Lord's Supper upon that altar, although it does not consider the bread and wine the actual body and blood of the Lord.

Another Protestant denomination which still uses the altar in its worship regards it only as symbolical, the visible emblem of His sacrifice, with emphasis on the fact that as a sacrifice performed once for all it has opened the way into the holiest, directly through the rent veil which is Christ, and without any other mediation.

By others the word altar is used only in a figurative sense and without reference to sacrifice. An altar call means simply a call to repentance, confession, acceptance of Christ as Saviour. The expression marriage altar presumably is also purely figurative, although there may be, in some sense, the thought of offering. No doubt the sacredness of the vows taken is also enhanced by connection with the term altar.

According to Hebrews 13:15, all believers as priests may offer up a "sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." There is, of course, not even a visible altar involved here, although a visible altar could symbolize this in worship.

CREATION OF ADAM

Was Adam created both male and female? Can proof be given from God's Word? —J.O.L., Harrisonburg, Va.

There is absolutely no basis for the theory that one person was created both male and female, nor is there any necessity for believing such a strange view. In the first place, the word Adam in Genesis 1:26 obviously refers to the species or race, and is thus used in a generic sense. The singular is thus used also in the creation of the various kinds of creature, whether creeping things, fowl, cattle or wild beast. No one supposes that any of these was at first an androgynous creature.

Verse 26 is simply a statement of the purpose to create man. In verse 27 there is the statement of the plan for man's life upon the earth, the propagation of the race through a pair. These are inseparably connected in the account, and show what God's plan was from the beginning. The creation of the woman was not an afterthought or change of plan.

The method of the creation of the woman as set forth in Genesis 2:21-24 is additional and striking evidence of design from the beginning. The very naming of the animals was intended to make man see his own need and incompleteness. The woman was created from Adam's rib to show that "she was formed for an inseparable unity and fellowship of life with the man." The Lord Jesus said, "Have ye not read, that he which made them at the beginning made them male and female" (Matt. 19:4).

The evident analogy between the "building" (Hebrew) of the woman (Gen. 2:22) and the building of the Church (Matt. 16:18; Eph. 2:22; I Cor. 3:9), and between the relationship of Adam and Eve and Christ and the Church are definite and striking evidence of such design from the very beginning.

TO WHAT CHURCH SHALL I BELONG

To which church should I belong; Catholic, Baptist, Church of Christ, Presbyterian, etc.? According to the Bible there is only one true Church.
—L. M., Speed, Ind.

You are right in stating that according to the Bible there is only one true Church. It consists of all true believers of all the centuries in all denominations.

We distinguish for convenience between the visible Church and the invisible Church. The visible Church is made up of those possessing church membership, who have their names upon a church roll. It is the sphere of outward profession of the name of Christ. Not all such are necessarily genuine believers.

The invisible Church is made of those possessing membership in the body of Christ (Eph. 2:16; 4:4), whose names are written in the book of life (Rev. 20:15).

As to the particular local church to which you should belong, much depends on your locality as well as other factors. Of primary importance, however, is the

following: The church should believe that there is only one mediator between God and man, Christ Jesus (I Tim. 2:5, R.V.). It should believe that we have direct and immediate access into the presence of God through the new and living way, and the only way, even the blood of Christ (Heb. 10:19, 20).

It should believe that all believers are priests unto God (I Pet. 2:5). It should believe that we are justified by faith and not by any works (Gal. 3:11; Eph. 2:8, 9). It should believe that the Bible is the inspired and infallible Word of God, and that it alone is such—certainly no traditions of men and so-called revelations.

It should believe in the deity of Christ, that He is "very God of very God." It should believe in His virgin birth, in His miracles, in His vicarious and substitutionary atonement on the cross, in His bodily resurrection, in His coming again and in His kingdom.

It should have a warm evangelistic witness, eager to win souls. It should be separated to God, from the world to godliness of life.

If there is a group like that near you of any denomination, or even if it has no name, you should join it or take part with it.

JUDGMENT OF THE NATIONS

Does the judgment spoken of in Matthew 25:31-46 take place after Christ comes with ten thousand of His saints? Are they judged as nations or as individuals? Are they judged on the basis of their treatment of the Jewish people at that time? What is the kingdom mentioned in verse 34? How can there be eternal life for any since the day of grace is passed? Does everlasting punishment mean being cast into hell?—Barron, Wis.

The scene or judgment of Matthew 25:31-46 is usually assigned to the time of our Lord's return. While it is true that all nations are gathered before Him, it is not clear from the text that they are judged as nations. It is not said in so many words that there are sheep nations and goat nations. It may well be that from among the nations there are individuals who are sheep and those who are goats. There is a significant change of gender which might well support this view. The nations (*ethna*) (v. 32) are neuter. The *them* (*autous*) in the words, "he shall separate them," is masculine, suggesting individuals. At least there is some distinction. They will be sheep or goats, blessed or accursed. There is no middle ground, and judgment is final.

As for the basis on which they are judged, the term "my brethren" refers not merely to the Jews, but those among them who believing in Him shall have gone forth as His messengers to announce His coming in His kingdom. They are His witnesses. It may be that there are those of the nations among them also.

The kingdom of verse 34 is primarily the Messianic kingdom. His hearers would certainly understand this. The kingdom of heaven was always a familiar Jewish term for the Messianic reign. But the context implies that those who inherit this kingdom are also the posses-

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ers of eternal life. They do not receive eternal life on the basis of deeds of kindness shown to the brethren of Christ, but this treatment will show that they have the spirit of Christ within them.

As for the day of grace being past, it is not at all sure that the term can be applied in this fashion. We may speak of the day of grace being past in a person's life who has so hardened his heart as to be impervious to the truth, but that there will be a time on earth for all people when the grace of God will not be manifested can hardly be maintained. The removing of the Church from the earth does not mean that the Holy Spirit cannot or will not operate on the earth. The Holy Spirit is omnipresent, and since there are to be those who will be witnesses for Christ when the Church is taken away, the Spirit of God must then be operative.

Everlasting punishment, the lot of those who are called goats, must mean being cast into hell, the place prepared for the devil and his angels, since such persons prefer to follow the devil and his angels.

—P&PQ—

CHRIST'S RETURN AND THE GOSPEL

What is meant by the terms kindred, tongue, people, nation in Revelation 19: "For thou wast slain, and has redeemed us to God by the blood out of every kindred, and tongue, and people, and nation"? Are these terms to be taken literally, and what is their relation to the thought of Christ's return at any moment?—W.E.D., Chicago, Ill.

The four terms, every kindred, tongue, tribe and people, refer primarily to the fact of the universality of the gospel and of the Church. All four expressions may be taken together to indicate the whole family of mankind. The number four (there are four terms) is the number of extension and has to do with the earth. As for any distinction in these terms, one commentator has suggested that tongue may refer to same descent; tribe to the same language; people to the same interests; and nation to the same political unity (Lanski).

With regard to the command to preach the gospel to all creatures and its relation to the imminent return of the Lord (Mark 16:15), this can hardly be taken to mean every creature who has ever lived. Tens of millions have lived and died who never heard the gospel. It is rather a general statement. The apostle Paul wrote even of his own day of "the gospel which is come unto you, as it is in all the world" (Col. 1:5, 6).

There are no doubt some tribes and tongues which are still untouched with the gospel, yet it can be said today as never before that the gospel has gone out into all the world. It has gone out in well over a thousand languages, tongues, and dialects. Surely there can be no hindrance or inconsistency in this respect with the return of the Lord at any moment, although every effort should be made by many to reach those still unreached.

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Our quarterly bulletin, ISRAEL MY GLORY, sent to all contributors and also on request.

The Layman Talks Back

[Continued from page 333]

first know God and his Bible, and then he must know his people. Our preachers are not gripped by the gospel and are not in a position to grip others. Sin is almost left out of the preaching today. Let us compare the preaching of today with that of Spurgeon, Moody, Knox, Hans Neilson Hauge and many others. Preaching of sin was stressed and there was a genuine conviction over the audience, and they were awakened to their need of a real salvation."

Are fundamentalists interested enough in social problems? The answers were pretty evenly divided, but there was some uncertainty as to what was intended by the question.

"If you mean a social gospel, that's one thing," wrote a man from California; "if you mean that fundamental churches are not arrayed against social evils en masse, I agree."

He had plenty of company. Samples: "Local relief has been turned over to city, county, Red Cross, etc. The church should do more directly." "The church is decidedly lacking in interest and vision as the social problems both in the community and in the world scream for a just settlement." "I agree," wrote another; "however, I do not believe in the Christian taking sides in regard to such issues as labor and management, the racial question."

Others went much farther. "If fundamentalists will devote their energies to leading men and women, boys and girls to Christ," one wrote, "they won't have time to be following up the social aspects of the gospel to any extent. The saving grace of God will take care of the cleaning up of the individual."

"Social improvement always follows the gospel," wrote another. And from San Francisco, "The only way to change society is to change the individuals who compose it. However, I believe there is too much emphasis on conversion and too little on consecrated, separated, Spirit-directed Christian living."

Has fundamentalist preaching lost its power to reach the masses? Half said yes, half said no. But even some who said no acknowledged in their answers that the world isn't being reached with the gospel as it should be. What most of them meant was something like this: "The Holy Spirit has lost none of His power," "The right kind of preaching has not lost its power," or "It isn't so much preaching that has lost its power as the preacher."

Many reasons were offered for this: "Most preachers are only interested in members"; "Fundamentalists fail because they are not united"; "There is not enough personal concern for the souls of men"; and "We do not live what we preach." Others were inclined to blame "the indifferent masses" for not coming to hear the gospel.

But most of the laymen felt that we must recognize the need for other methods of reaching the unsaved. From Pennsylvania a man wrote: "There are many ways to reach the masses, and



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preaching is only one of them. We cer-
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tian living, etc." "If the masses are to
be reached," wrote another, "it will be
by personal lay evangelism. You must
go outside the church to reach the
masses."

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ings are for the most part saved people.
This is true also of gospel radio broad-
casting. Those who listen are largely
born again. We have come to the time
when we must win them one by one in
personal testimony, and in the testimony
of the lives we live."

A book dealer wrote: "We have a very
good pastor, but he is so busy with the
denominational machine that he doesn't
have time for anything else. We have a
huge building program for a beautiful
new church. We are praising the Lord
for it, but after we get it we will continue
preaching to the church people. In
Florida 78 per cent of the young people
from five to seventeen go to no church.
My opinion is that Youth for Christ and
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into the schools, are doing much more
to win young people to Christ than the
churches."

What criticisms would you make of
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message or his methods? Most of them
felt criticism out of place. "Our pastors
need the individual and united prayers
of the members of the body of Christ,"
wrote a Washington, D.C., businessman.
"But," he added, "the small number of
real soul-winners among our fundamen-
tal pastors is a great disappointment."

"I just keep praying for him," one man
wrote, "that God will continue to speak
through him, and make him to grow in
grace and in the knowledge and likeness
of Jesus Christ our Lord."

From Pittsburgh: "If he is a real pas-
tor, he has been called of the Lord, and
he should not attempt to imitate anyone
else. If I were pastor I would do some
of the things in a different way. But he
is doing a fine job. The Lord is blessing
his ministry."

And from the agricultural agent in
Kansas came a summary that most of the
laymen would probably agree with: "I
have had a number of pastors, all of
whom I loved, and they were deserving
of less criticism than were their listeners
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Spirit-filled laymen, and then more of
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and inspiring."

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of mud, I reflected that the more she
scrubbed the worse it would be.

The man who knows his own heart
soon perceives that his corrupt nature
admits of no improvement; there must
be a new nature implanted, or the man
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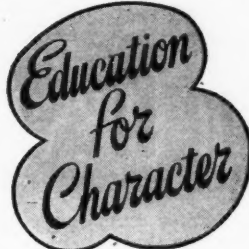
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January 18
MAN'S NEED OF GOD
 Romans 8:12-17, 31-39

Memory Selection: *The Spirit himself beareth witness with our spirit, that we are children of God.*—Romans 8:16, A.S.V.

LIFE to anyone who knows God would be unthinkable and impossible without Him. To pursue one's way through life downcast, disillusioned, discouraged, is merely to know existence, not true living. How far short such a mode of life is from that which God has for us.

To know God is necessary not only for eternity, but for time. The Christian life begins now. To accept Jesus Christ as one's personal Saviour and Lord is to enter into the fullness of life now and forever more. Man's need of God is not relative, but absolute; not optional, but obligatory.

I. Man Needs God to Live (vv. 12-14).

The result of living after the flesh is death. Sowing to the flesh means not only the reaping of eternal death if we die unrepentant and without faith in Christ, but also death now to all that is spiritual, to all that would connect us with God.

For the child of God indwelt and led by the Holy Spirit, there is the possibility of putting to death the deeds of the body, and therefore truly to live. The one who so lives is living as a son of God. That Paul has in mind life as sons of God is apparent by relating verse 13 to verse 14. The expression *son of God* refers to maturity in Christian experience (cf. Gal. 4:1-7).

Thus we have brought to our attention not merely the matter of becoming a Christian, but actually living as an adult son in the home. We have been adopted, that is to say, placed as sons in the household of God. When we are led by the Holy Spirit we live that kind of life with all its freedom and privileges as well as responsibilities.

To truly live, we must truly know God. The psalmist taught this same truth when he said, "Thou wilt show me the path of life; in thy presence is fullness of joy; in thy right hand there are pleasures for evermore" (Ps. 16:11, A.S.V.).

II. Man Needs God to Be Delivered from Fear (vv. 15, 16).

It has been said that the world is made up of two kinds of people, the fearful and the fools. Perhaps such an idea would be true if we were to judge simply by worldly standards. The Word of God, however, clearly teaches that there is at least one other category. There are those who are

fearless concerning circumstances of life because they fear God.

The fear of the Lord banishes every other fear. As Christians we have received not the spirit of bondage again to fear. Perfect love casts out all fear.

Notice particularly the word "again." We have received not the spirit of bondage *again* to fear. Fear characterized us prior to our conversion. We have not received that fear again, but we have received the spirit of adoption. The Holy Spirit of God has taught us to cry, "Abba Father."

One of the most priceless privileges we have as Christians is to know God as our Father. Make much of His paternal relationship to you and much of your filial relationship to Him. It is the Holy Spirit who teaches us of the glory and the beauty of this relationship.

III. Man Needs God to Have Hope for Eternity (v. 17).

Since we are the children of God, since we have been placed as sons in the family of God, then the accompanying truth is that we are heirs of God. But that truth is intensified here; our relationship to the Lord is described as joint heirs with Christ.

That expression means that all God has for us belongs to Christ and us together. We cannot enter into that richness apart from Him, nor—and we say it with bated breath—can He enter into the fullness of His glory without us. We are not merely fellow heirs who may have a part of the inheritance individually and personally, but we are joint heirs, so that all that affects the one must affect the other.

Our union with Christ is truly wonderful. It is as though He were to say, "The coming glory would not be complete for me unless we shared it together."

In whatever suffering, therefore, we are called on to go through with Him, let us remember that we shall be glorified together.

IV. Man Needs God for Full Assurance (vv. 31-39).

The questions recorded in verses 31 and 32 are really their own answer. There is nothing to say but praise to God for all He is and all He is doing. No one can be against us when He is for us. He will give us freely all things, having given to us His Son.

The series of three questions which follow in verses 33-39 are most interesting. Each has an answer.

The first question, "Who shall lay anything to the charge of God's elect?" requires the answer of "No one," and the reason is, God has justified us.

The second question, in verse 34, "Who is he that condemneth?" must have as its answer, "No one," in view of the work of Jesus Christ on our behalf, for He

died, He rose, He ascended and He intercedes.

The third question, in verse 35, "Who shall separate us from the love of Christ?" must have as its answer, "No one." All the possibilities that men might suggest which would cause separation (vv. 35, 38, 39) are, according to the Word of God, unable to separate us from the love of God which is in Christ Jesus our Lord.

The child of God thus is vouchsafed the blessing from God that there is no guilt, no condemnation, no separation.

January 25
GOD'S FELLOW WORKERS
 II Corinthians 5:20-6:10

Memory Selection: *We are God's fellow workers.*—I Corinthians 3:9, A.S.V.

CERTAINLY no child of God can enter on a study of such a passage of Scripture as is before us without an overwhelming sense of the grace of God. Think of it! We who by nature and by deed were sinners, lost and undone, have by the grace of God been called to minister not only for God but with God. The glory of it, the wonder of it, the privilege of it should be a constant source of amazement and joy to our hearts.

I. Our Ministry (5:20; 6:4).

Let us consider two expressions in these two verses. The first, from II Corinthians 5:20, is *ambassadors*. The high privilege which is ours in Christ Jesus is compared to that of ambassadors.

Many facts about the ambassador can be said also of the Christian. The ambassador delivers not his own message, but that of his country. When the ambassador speaks, the whole power of his country is behind him. The ambassador manifests to the people among whom he lives what the people of the country which he represents are like. And so we might go on.

Let us dare to apply these truths to our own lives and discover whether we are truly acting as the ambassadors of our blessed Lord.

Another descriptive word is given in the second passage, *ministers* of God. No man taketh this honor to himself. If we are ministers of God, then God has chosen us, appointed us and ordained us. Without making light of such requirements and ceremonies as churches may have concerning this matter, it can be said unhesitatingly that all other requirements and ceremonies are meaningless unless the man is a minister of God. We behold therefore the high and holy dignity of the vessel which God deigns to use.

II. Our Message (5:20-6:2).

As ambassadors we are to entreat men

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to be reconciled to God. This reconciliation is possible because God has been propitiated in the sacrifice of His Son. Thus we have what to many is the profoundest utterance in all literature in II Corinthians 5:21. Here we have the message by which God has dealt with the sin problem; here in epitome is the crux of the gospel. Without pretending to understand all the ramifications of the utterances, let us humbly bow before God with hearts full of thanksgiving that the sinless One was made sin on our behalf, that we might have God's righteousness in Him.

Our message then concerns the Lamb of God. We are to speak to men the truth as to what God has done concerning the sin question. In this ministry we are working together, we entreat together.

Not only do we present the truth of what God has done concerning sin, but lovingly we are to warn men that they must hearken when the Spirit of God speaks to them (II Cor. 6:1, 2). That grace of God which brings us to a sense of our sinful condition and of God's provision should not be regarded carelessly and indifferently. That God in grace has so dealt with us demands action on our part; the day of conviction is the day of salvation. We press for a decision, then, because a day is coming when salvation will not be possible (Isa. 55:6, 7).

III. Our Manner of Life (6:3-10).

1. In Our Ministry.

In this passage the apostle gives us something of the ministry of God's servant. He may meet with afflictions, necessities, distresses, stripes, imprisonments, but in it all he is called on to commend himself as a minister of God.

Our lives should be such that there will be no occasion of stumbling even in the midst of such trial. Men are quick to criticize our ministry on the basis of a failure to live as we should. The apostle pleads that our ministry be not blamed; that is to say, that there be no blot upon our lives.

But this passage speaks also of the ministry from God apart from trial. In the latter part of verse 5, labors, watchings, and fastings are mentioned. Here then is the ministry to which we are called.

2. In Our Living.

These verses also tell us of the manner of life of God's servant. He is to be characterized by patience, purity, knowledge, longsuffering, kindness and love unfeigned. He is to commend himself as a minister of God by glory or dishonor, by evil report or good report. One may well cry out, "How can we so live?"

3. By God's Power.

The verses deal, too, with the method of so living. Notice the expressions "in the Holy Spirit," "in the word of truth," "in the power of God," "by the armor of righteousness on the right hand and on the left." Here is God's provision for such living.

Bernard has listed these items as outward hardships and inward graces. These descriptive words and phrases doubtless go beyond the twofold classification, but it is an interesting observation and we

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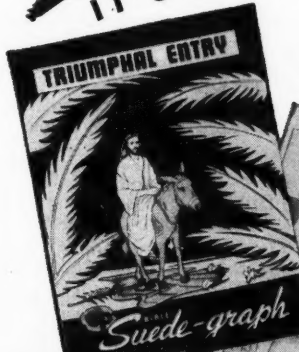
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may well think of the graces and the difficulties which the minister of God has to face.

4. Paradoxes.

The passage closes with a number of paradoxes—glory and dishonor; evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and living; as chastened, and not killed; as sorrowful, yet rejoicing; as poor, and making many rich; as having nothing, and yet possessing all.

No one who knows anything about true ministry for God will question the accuracy of these paradoxes. To be out and out for God, to be the minister of the Lord, is to know all of these things.

Yet in it all, let us remember, we are fellow workers with God. He bears the sorrow with us; He rejoices in our usefulness in His hands. What if deprivation, misunderstanding and sorrow are ours? We are God's fellow workers, and we go on with Him.

*"The King there in His beauty
Without His veil is seen;
It were a well-spent journey,
Though seven deaths lay between.
The Lamb, with His fair army,
Doth on Mount Zion stand,
And glory—glory dwelleth
In Immanuel's land."*

February 1

THE PURPOSE OF THE LIFE OF THE LORD JESUS CHRIST

Hebrews 4:15, 16; Isaiah 53:4-6;
Matthew 1:21; 5:17; 20:26-28

Memory Selection: *The Son of man came to seek and to save that which was lost.*—Luke 19:10, A.S.V.

THE Word of God gives many reasons for the coming of Jesus Christ into the world. In the passages of Scripture selected for this lesson we find some of these reasons presented, including the most important—His coming to provide salvation for men.

I. Our Lord's Life as an Example to Follow (Matt. 20:26-28).

In our desire to emphasize the redemptive work of our Lord, we might seem sometimes to minimize the importance of His life as an example. Indeed, because of the denial of the redemptive value of the cross, some individuals have gone to the extreme of depreciating the moral value of His example. We must always keep in mind that the life of our Lord does provide an example; in fact, the word "example" is used in I Peter 2:21.

This passage in Matthew 20 reminds us of the necessity of following our Lord in the matter of taking the humble place. The contrast between the overbearing attitude of the rulers of the Gentiles (v. 25), and that of the Lord Jesus Christ becoming the servant, is marked. Christ has set the standard so high in this regard, and lived the truth so fully, that He forever is the incomparable illustration of humble service.

The divine injunction is that the followers of our Lord should take the place of the servant. Greatness before God is

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measured by lowliness in service to men.

Notice that even in this scripture stressing our Lord's humility of mind, there is emphasis on the fact that He was to give His life a ransom for many (v. 28). Indeed, it was that giving of His life in atonement for sin which is the very acme of the truth presented in these verses.

To understand the humility of mind, the lowliness of heart of our Lord, we must see Him not only as the misunderstood stranger, not only as the servant who would wash the feet of proud disciples, but in all the fullness of that humility as He died, the Just for the unjust, to bring us to God.

It is that measure of humility which is enjoined upon us. For the Scripture says, "Whosoever would be first among you shall be your servant; even as the Son of man came . . . to give his life a ransom for many."

II. Our Lord's Life as the Fulfillment of Scripture (Matt. 5:17).

There is danger in attempting to show differences between the Old and the New Testaments, in that we may forget the very plain unity which grips both Testaments together. There are, of course, points of differences, but even these are not to be considered contradictory, for the shadows of the Old Testament find their substance in the truths of the New Testament.

Thus the Lord Jesus Christ does not destroy the message of the law and prophets, but rather brings it to the full. Christianity is truly the flower of the Old Testament faith.

We see this truth in operation in a number of fields. For example, Christianity does not abrogate the moral laws of the Old Testament; rather, it makes them possible of fulfillment (cf. Rom. 8:3, 4). Again, Christianity, while replacing the sacrificial system of the Old Testament, does so on the basis that the sacrifice of our Lord was the antitype to which the sacrifices of the Old Testament pointed forward.

III. Our Lord's Life as the Atonement for Sin (Isa. 53:4-6; Matt. 1:21).

Let us immediately correct any misimpression concerning the caption of this section. We understand, of course, that it was our Lord's life poured out, His blood shed, which was the basis of atonement. That truth is abundantly clear in the Word of God.

Isaiah, writing in the eighth century before Christ, was given an insight into Calvary that is truly remarkable. The picture in these verses sets Him forth as our substitute. His portion on Calvary was for our transgressions and our iniquities. It was for our peace that He suffered.

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Note that all His sufferings—His grief, His sorrows, His afflictions—were the result of His being smitten of God. All the wrath of the Holy Triune God against sin was poured out upon Him.

Thank God for such a Saviour! Though as sheep we have gone astray, though in rebellion against God we have turned every one to his own way, the Lord hath laid on our Saviour the iniquity of us all. That is why His name is *Jesus*, for as Matthew 1:21 indicates He is the Saviour of His people.

The emphasis in this verse is on salvation from sin. There is salvation from hell in our Lord, and there is salvation from sin, for "He breaks the power of cancelled sin and sets the prisoner free."

IV. Our Lord's Life as the Sufficiency of His People (Heb. 4:15, 16).

Our Lord, in His present life as the risen and ascended Saviour, is still concerned for His people. Having been tempted in all points, apart from sin, like as we are, He stands ready to grant mercy and to impart grace to help us in every time of need.

These scriptures would remind us, then, that our Lord's life provides the supreme standard of holiness in bringing to completion and fullness the utterances of the Old Testament, the sufficient help of His people, and, most of all, the expiation, the propitiation, for the sins of the world.

February 8

WHAT THINK YE OF CHRIST?

John 6:35-40; Colossians 1:9-20

Memory Selection: *Thou art the Christ, the Son of the living God.*—Matthew 16:16, A.S.V.

THE question posed in our topic is one of the most important that has ever been asked of men. While basic, it is logically followed by another, What will you do with Jesus which is called the Christ?

These two questions are important because of their relationship not only to life now, but also to eternity. Our happiness now and throughout the ages of eternity depends on our answers.

Let us look at the scriptures of the lesson today for their presentation of the scriptural answer to the question, What think ye of Christ?

I. Our Lord's Claim to Deity (John 6:35-40).

In this passage of Scripture there are at least three specific claims of our Lord to deity.

1. He Claims to Be the Bread and Water of Life (vv. 35, 36).

For a mere man to make such a claim would be sheer nonsense, if not blasphemy; but here our Lord makes this assertion. Says He, "I am the bread of life." He is claiming nothing less than to be the satisfying portion of His people. He is claiming definitely to be as important to men spiritually as bread is to men physically. As a matter of fact, He goes on to say that the one who comes to Him shall not hunger and the one who believes in Him shall never thirst.

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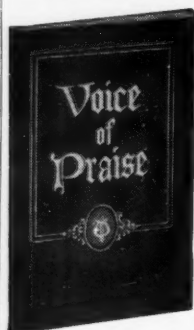
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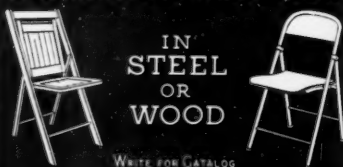
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soul because of the vanity of life, can be met only by the Lord Jesus Christ. He stands ready to supply every need. It is His promise to supply, to satisfy every man who will come unto Him.

But even our Lord as the bread of life and as the water of life cannot meet the needs of one who does not heed the injunction recorded in these verses. These blessings of our Lord are for those who come to Him, for those who believe in Him.

2. He Declares Himself to Be the Receiver and Protector of the Saved (vv. 37-39).

The Father has given to His Son those who come to Him, and of those who come, our blessed Lord says, He will in no wise cast them out. Having come into the world to do the will of His Father, our Lord will save to the uttermost those who come unto God by Him, for it is the will of His Father that of those which He had given Him, the Lord Jesus should lose none.

Thus does He say to us that He will receive the repentant and believing soul, and that He will protect that soul.

Here is as an amazing claim to deity as the former one. Our Lord here would say to us that He is the divinely designated Saviour who will protect forever those who trust in Him.

3. He Claims to Be the Guarantor of Resurrection and Eternal Life (v. 40).

As has been indicated in verse 39, our Lord purposes not only that He should lose nothing, but that He should raise us up at the last day. Thus He would guarantee to us our eternal bliss in soul and body through eternity.

II. An Inspired Christology (Col. 1: 9-20).

1. A Prayer (vv. 9-14).

This prayer has one request, that Christians be filled with the knowledge of God's will (v. 9). The reason is indicated in verse 10, that they might walk worthily of the Lord.

To walk worthily of the Lord involves four things: (1) Bearing fruit in every good work (v. 10); (2) increasing in the knowledge of God (v. 10); (3) being strengthened with all power (v. 11); (4) giving thanks unto the Father (v. 12).

2. Christ in His Relationship to God (v. 15a).

Our Lord is spoken of as the image of the invisible God. Bishop W. R. Nicholson has reminded us of the following facts concerning the word *image*: "An image, then, besides being a likeness, contains the facts of derivation and representation. It is a copy. So that Christ is here declared to be the copy of the Father; the representation of Him, because derived from Him. He is 'the brightness of His glory' and the character, the exact impress, of His person' (Heb. 1:3). . . . Derived from Him, He is both likeness and representation; the exact copy of God."

Our Lord said, "He that hath seen me hath seen the Father" (John 14:9).

3. Christ in His Relationship to Creation (vv. 15b-17).

Our Lord is spoken of as the Architect, the Executor and the Goal of creation.

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Notice particularly the prepositions of verse 16 as they are translated in the American Standard Version. All things were created in Him—He is the Architect; all things were created through Him—He is the Executor; all things are created unto Him—He is the Goal.

John 1:3 and Colossians 1:16 both speak of the Lord as the Creator of all. All things were created by Him, whether they be in heaven or upon earth, whether they be visible or invisible, whether they be dominions or principalities and powers.

However, our Lord is also the Sustainer of His creation (v. 17); in Him all things hold together.

4. Christ in His Relationship to the Church (vv. 18-20).

Here our Lord is spoken of as the Head of the body. The Church, of course, is His body. That particular fact is developed for us in I Corinthians 12, beginning at verse 12, and certain of its implications are discussed there. Here the emphasis is on our Lord as the Head, the Director of that Church.

He is Lord of the Church. He is also the Saviour of the Church, for it is through Him that there is the reconciliation of all things unto God, for He made peace by the blood of His cross.

That this passage does not teach universalism is proved by looking at other passages in the Word of God. Our Lord Himself says that broad is the gate and wide the way that leads to destruction, and that many will go in thereat.

Attention should be directed to the use of the word *things* in verse 20; it is the reconciliation of all things unto Himself that is taught here. Notice the force of the two words *and you* in verse 21, in which we have saved men brought before us as having been reconciled to God through His Son.

By the inspiration of the Holy Spirit, the apostle Paul has given this wonderful presentation of the deity of our Lord. We must answer the question, What think ye of Christ? in the words of the golden text, "Thou art the Christ, the Son of the living God."

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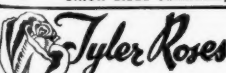
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[Continued from page 332]

forest, that is, he fires the ground which is littered with the waste. Roaring and crackling, the leaping flames sweep through the great pine woods consuming the rubbish as in a fiery furnace; but the stately trees remain untouched under the careful guarding hand of the husbandman. The whole great carpet of earth in the spreading forest lies a blackened, smoking waste.

Then a rain falls, and in an astonishingly short time the whole scene has undergone a magic transformation. Freed from their suffocating shroud of rubbish, millions of stifled life-germs underneath the surface leap into life and the whole forest is carpeted with the living green shoots of tender grass.

Is not this nature's parable of your life and mine as believers? Our lives are overlaid with the rubbish of this world. The cares of this world, the deceitfulness of riches and the lusts of other things choke it, says the Master. Underneath is the Christ-life, struggling for utterance, expression, and fruit-bearing.

So God lets the purging fires of some great bereavement, sorrow, or temporal loss sweep through. And when the fire has done its work, life seems to us to lie like a scorched and blackened waste, in utter ruin and desolation. But it has all been for our profit that we might be partakers of His holiness. Up from the blackened waste springs the verdure, the bloom and beauty of a new life to which we were strangers before. For the first time, the life of Christ springs up and bears abundant fruit in and through us.

Let us remember that only through perfect submission to His will can God have His perfect way in our lives. Do we want Him to have that way and carry out His highest purpose for us? Then no affliction is too grievous, no furnace too hot, no price too costly in comparison with the infinite blessedness which comes with entire submission to His holy will. Since this is the sole condition by which God can perfectly work through us, it must be the supreme purpose He would have wrought in us.

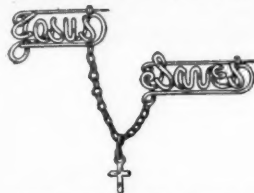
It is well for us that our Father will not stop short of suffering in order to accomplish it in our lives. Here it is that divine Fatherhood transcends human fatherhood, for human parents through sympathy may spare us suffering. But in the light of eternity, the highest exhibit of God's Father-love will be seen in His refusal to spare us our deepest suffering because in so doing we would have missed our highest good.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

THE ESSENCE OF EQUITY

God's righteousness pledges Him to forgive us our sins because He, Himself, has provided an atonement that perfectly satisfies the demands of His own righteousness and holiness; and God is righteous, therefore He will not require payment twice.—R. A. Torrey.

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Outline and Illustration

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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

+

TIME FLIES

Days and years are passing,
Each more swiftly than the last;
As they meet us, are we learning
All their cares on God to cast?
So to lose our daily weakness
In His strength who trains aright,
Knowing well His deep compassion
Springs from knowledge infinite?

Yes, through Christ all earthly burdens
Pass away in God's due time.
When has come His grand fulfilling—
Fruit of purposes sublime.
All His loved ones shall be gathered
Round the Saviour glorified,
Spirit, soul and body perfect,
Every longing satisfied.

—Mrs. B. Gibbs, in *The Christian*

+++

SOBERING THOUGHTS

Little faith will bring your soul to heaven,
But great faith will bring heaven to your soul.

If you want to be gloomy, there's gloom enough to keep you glum. If you want to be glad, there's gleam enough to keep you glad.

The Bible is always a new book to those well acquainted with it.

Lowliness of heart is good soil for the seed of faith.

It is not for us who are passengers to meddle with the chart and the compass. Let that all-skilled Pilot alone with His own work.

God writes with a pen that never blots; speaks with a tongue that never slips; and acts with a hand that never fails.

We may travel the sea of life without Christ, but what about the landing?

+++

THE CRIME RECORD

A total of 1,600,000 major crimes were committed last year in America, establishing a sixteen-year record. The nation's worst "repeater" criminals are its youths of seventeen to twenty-one, says *Pathfinder*. The age when most youths quit Sunday school is the age most youths commit crimes!

—Pentecostal Evangel

TRAGIC EVIDENCE

The body of a young suicide was discovered in Louisville, and in one of the pockets was found this note: "I have done this myself. *Don't tell anyone. It is all through drink.*" The printing of this letter in the public press drew letters from 246, each of whom had a prodigal son who, it was feared, might be the suicide.—*Evangelical Christian*

+++

REALITY COUNTS!

Scrutinizing an owl, a man said, "That owl is not stuffed right; its head is not on right, the body is not poised right, the feathers are not fixed right; and if I could not stuff an owl better than that I would go out of the taxidermist business." Just then the owl moved. He had criticized a live owl.

The Word of God lives. It is not offered for criticism, but is a guide to life and a comfort in death.—*Sunday School Times*.

+++

PRaise HIS NAME!

To praise the Lord is my delight,
He's done so much for me;
His mercies, morning, noon, and night,
Are ever new and free.

When faith was small and skies were dark
And all of life seemed wrong,
He set my feet upon a rock,
And filled my heart with song!

His gentleness has made me great;
'Twill be my life endeavor
To heed His call, to give my all,
And praise His name forever.

—Barbara C. Ryberg, in *Evangelize*

+++

Here are some suggested improvements in bad liquor advertising that might help our country:

"Four red roses" for more red noses!
"For men of distinction" and early extinction!

"P.M." is also the abbreviation for post mortem.

"The aristocrat of bonds" for an aristocracy in bondage!

"Mellow as a sunny morning" and poisonous as a nightshade.

Hot stuff, all of this liquor advertising. No mention is ever made of the 50,000 confirmed alcoholics and the 100,000 near alcoholics who are being crushed between the millstones of torment and oblivion, and are bringing great joy to all their loved ones . . . the joy of seeing someone they love going down, not too slowly, to the hearest hell on earth, chronic alcoholism!

—The Presbyterian

REVERSED VALUES

Archbishop Temple once said that the world was much like a beautiful shop window into which some malicious person had entered by night and switched around all the price tags. The things of greatest enduring value are so marked down that the world thinks them worthless, while really worthless and shoddy items have been marked with a high price tag so that the world thinks them of high value.

—Church Advocate

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MAKING HER OWN WEATHER!

Dr. F. W. Boreham has quoted Sir Oliver Lodge as saying: "I do not see why we should put up with bad weather if we do not want it. It is inevitable that sooner or later, we must assume control of the weather. We shall soon be doing things that, a little while back, would have been thought extremely presumptuous."

The talented doctor then adds this:

"As I walked home the other evening I found the Salvation Army holding an open-air meeting at the corner of High Street. Just as I approached the spot, a round-faced, bright-eyed, happy-looking lassie, wearing the familiar uniform, stepped into the ring, and, in a rich soprano voice, commenced a solo. Most of the passersby paused, as I did, to listen. This is what she sang:

"There is sunshine in my soul today
More glorious and bright
Than glows in any earthly sky,
For Jesus is my Light.

"There is springtime in my soul today,
For, when the Lord is near,
The dove of peace sings in my heart,
The flowers of grace appear."

"When the last notes of the solo had died away, I resumed my homeward journey, feeling that the Salvation Army lassie had somehow got ahead of the brilliant British scientist."

—Australian War Cry

+++

THE WONDERS OF HIS GRACE

Oh, I've read about my Lord
In the pages of His Word,
And I've learned about His ways
As He ordered all my days.

I have leaned upon His arm
As He shielded me from harm,
And I've even heard Him speak
When I was afraid or weak.

Yes, my cup is running o'er,
Yet I yearn for more and more
Of His riches and His grace . . .
This year I may see His face!

—Martha Snell Nicholson, in *The Alliance Weekly*



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P. H.—Youngstown, Ohio

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H. W. G.—Jonesville, Michigan

"My girl (8 years old) is looking forward to the 'Graded Primary Papers'. The church we formerly attended used your material and now that we are working in another church we miss the papers. I want to point out to the leaders how interesting they are and how constantly you use the Bible in your lessons."

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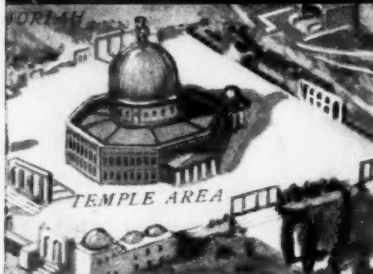
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2. Do you realize that as an unsaved person you are on perishing ground? The Lord Jesus said, "He that believeth not shall be condemned" (Mark 16:16).

3. Did you not have several warnings regarding the uncertainty of life during the past year—when that accident occurred, or during that siege of illness, or when you were bereaved of that friend? "For God speaketh once, yea twice, yet man perceiveth it not" (Job 33:14-30).

4. Were not many opportunities afforded you of being saved during the year that is past? The gospel of Christ is the power of God unto salvation to every one that believeth (Rom. 1:16).

5. Do you intend putting such a vital matter off? "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1).

6. Has it never occurred to you that the longer you delay action, the harder your heart becomes, and the more difficult it is for you to believe the gospel? "Today if ye will hear his voice harden not your heart" (Heb. 3:15).

7. Does it mean nothing to you that God loves you and that Christ died and rose again that you might be saved?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16, 17).

8. Are you going to allow the fear of man which bringeth a snare to rob you of the possible joy of the forgiveness of sins, deliverance from judgment, the possession of eternal life and heirship with God?

9. Will you do right now what God wants you to do, and what we think you yourself really want to do?

Confess with your mouth Jesus as Lord; and believe in your heart that God has raised Him from the dead, and you will be saved. "For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation" (Rom. 10:9, 10).—Now

✢ ✢ ✢

DANGEROUS DUPLICITY

The Epistle of James

The Double Mind (1:8).

"A double minded man is unstable in all his ways."

The Double Eye (2:1).

"My brethren, have not the faith of our Lord Jesus Christ... with respect of persons."

The Double Tongue (3:10).

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

The Double Heart (4:4).

"Know ye not that the friendship of the world is enmity with God?"

—O. S. Nye, in the *Witness*

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THE CHANGING YEARS

Across the threshold of the year
I dare not step without a guide;
O let me feel Thy presence near,
And know Thee ever at my side.

So many foes on every hand,
So many snares laid for my feet,
Left to myself I cannot stand,
To trust in self but courts defeat.

But with Thy strong hand clasping mine,
The future I can calmly face;
Strong in the love that made me Thine,
And leaning wholly on Thy grace.

Thus shall my way still brighter grow,
Life's trials tell me all Thou art,
Till with Thee I more fully know
The wealth of Thy great loving heart.

—W. R.

IF YOU MUST DRINK

To the married man who cannot get along without his drinks, the following is suggested as a solution to the bondage of this habit:

First, start a saloon in your own house. Second, be the only customer, and you'll have no license to pay. Give your wife two dollars to buy a gallon of whiskey, and remember there are sixty-nine drinks to a gallon.

Third, buy your drinks from no one but your wife, and by the time the first gallon is gone she will have eight dollars to put in the bank and two dollars to start business again.

Fourth, should you live ten years and continue to buy booze from her, and then die with snakes in your boots, she will have money to bury you decently, educate your children, buy a house and lot, marry a decent man, and quit thinking about you.—*The Conquest*

"PRAYING HYDE"

The *Sunday School Times* states that Dr. Wilbur Chapman once wrote to a friend: I have learned some great lessons concerning prayer. At one of our missions in England the audiences were exceedingly small; but I received a note saying that an American missionary was going to pray God's blessing down on our work. He was known as "Praying Hyde." Almost instantly the tide turned. The hall became packed, and at my first invitation fifty men accepted Christ as their Saviour.

As we were leaving I said, "Mr. Hyde, I want you to pray for me." He came to my room, turned the key in the door, and dropped on his knees, and waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping, and his beating. I felt hot tears running down my face. I knew I was with God. Then, with upturned face, down which the tears were streaming, he said, "O God." Then for five minutes at least he was still again; and then, when he knew that he was talking with God there came from the depths of his heart such petitions for me as I had never heard before. I rose from my knees to know what real prayer is.

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Doctrinal Outlines, by Robert Lee

Outline books for the most part are no real incentive to earnest study. These outlines formed the basis of a course given to several Bible classes in England. They were duplicated and sent out to many who wrote in to the author for them, and later published in three small volumes, which are now out of print. They cover such subjects as God, Christ, the Holy Spirit, the Bible, man, and the doctrines of grace. Many who have access to material they have difficulty in organizing may find real help in this small volume.

128 pages. 5 x 7½ inches. Pickering & Inglis, London (1947). \$1.50 W.F.

The Ministers Manual, 1948 Edition, compiled and edited by G. B. F. Hallock and M. K. W. Heicher.

Formerly known as *Doran's Ministers Manual*, this is the twenty-third annual volume, which the authors describe as "a study and pulpit guide, and handbook of suggestion and inspiration for pastors, evangelists, missionaries, Bible readers and all others regularly called upon for Christian address from pulpit or platform." One need not approve of everything in this book to profit by it, and it is what the compilers claim, "a handbook of suggestion and inspiration." Many an active pastor will find this volume valuable during 1948.

317 pages. 5¼ x 8¼ inches. Harper and Brothers, New York (1947). \$2.50 W.F.

Best Sermons — 1947-1948 Edition, edited by G. Paul Butler.

Students of contemporary preaching will welcome this, the third volume in the series of *Best Sermons*. Included is a cross-section of present-day preaching. These 52 sermons were chosen from a total of 6,477 submitted by ministers living in 53 different countries and representing 198 different denominations.

The redemptive note is conspicuous by its absence in most of these sermons, and most of the authors would be classified as liberal. It is a good thing, however, for conservative preachers to know what is being preached today, and this volume serves as an index.

318 pages. 6½ x 9½ inches. Harper and Brothers, New York (1947). \$2.75 W.F.

Peloubet's Select Notes, by Wilbur M. Smith.

This commentary on the International Bible Lessons for Christian Teaching, published annually continuously since 1875, is too well known to need an introduction. Dr. Smith does better each year. Those who use this valuable help will be glad to know that it is ready for the coming year, and those who have never yet taken advantage of its wealth of material drawn from the greatest writers on the Bible should profit from its pages by buying a copy and using it in their weekly preparation of the Sunday school lessons. How one man can gather, sift, and organize such a tremendous mass of material as appears in this volume is more than this reader can fathom. Yet Dr. Smith does it year after year.

387 pages. 6 x 8½ inches. W. A. Wilde Company, Boston (1947). \$2.50 W.F.

Bible Survey, by William Hendriksen.

The author has written this book to introduce all classes of people to the Bible as a whole. He begins with facts about the Bible, and how the Bible should be studied and interpreted. The next section gives an introduction to chronology of the Old and

New Testaments with a streamlined picture of the Bible story. Here, as throughout the book, he introduces mnemonic aids for his readers. The third section takes up a brief study of all of the books of the Old Testament and then of the New Testament, with a consideration of dates and historical backgrounds. The fourth section lists Bible chapters and passages which all should know.

When there is question as to dates of books, the author, who is professor of New Testament literature at Calvin Seminary, presents the different positions, tells his own position, and then cites sources of additional information.

The book leads to a study of the contents of the Bible as such, and whether one accepts every position of the author or not, he will agree that the book should prove a real aid to many a student who is floundering around in his study of the Word. The author is a conservative theologian, but insists that this does not mean the book is merely a restatement of traditional views. He explains that any revision of views "need never and should never depart by even a hairbreadth from the position of absolute fidelity to Scripture as God's infallible Word, inspired from beginning to end by His Spirit." The book is what its title claims, a "survey."

474 pages. 5½ x 8 inches. Baker Book House, Grand Rapids (1947). \$4.50. W.F.

Three Thousand Illustrations for Christian Service, by Walter B. Knight.

"Remember, the sermon is the house; the illustrations are the windows that let the light in." So wrote Charles Haddon Spurgeon. Here are three thousand illustrations collected during the past twenty-five years by Mr. Knight, a newspaper writer. Many come from other collections of illustrations. They are arranged under 146 headings, which will help the busy Christian worker to locate quickly the sort of illustration he needs. Dr. H. A. Ironside, pastor of Moody Memorial Church, Chicago, wrote the introductory note, which in itself speaks for the book's conservative, evangelistic and missionary character.

745 pages. 6¼ x 9¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1947). \$7.50. W.F.

The Widening Wedge, by Mrs. Edwin B. Young.

A unique service in behalf of foreign missions has been that of Mr. and Mrs. Young. Themselves home missionaries on the western plains, with none too adequate support, they became God's channel for the outgoing and support of many a missionary in a variety of foreign fields. Their life of intercessory prayer and trust and the effectiveness of their presentation of missionary needs to Christian individuals and groups are clearly set forth in this volume. It is a simple account of a devoted ministry, the reading of which should bring blessing and inspiration to many.

88 pages. 5½ x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1947). \$1.00. H.R.C.

Nests Above the Abyss, by Isobel Kuhn.

From the far southwest of China, from the tremendous mountains and chasms of the upper Salween River valley come these moving tales of life and missionary work among the Lisu tribespeople. Though subject to Chinese authority, the Lisu are not Chinese but have their own distinct language and customs. Their crude and fragile shelters clinging to the almost perpendicular slopes Mrs. Kuhn likens to the nests of birds which may so easily be

tumbled into the abyss below by the raging storms. So also are the lives of the people, buffeted by the storms of spiritual and material adversity.

Throughout the book one can feel the loving sympathy of the author for the Lisu people she so effectively portrays. More than the average missionary, she seems to have identified herself with the life of the people. The book is also permeated by a note of deep spirituality, which should bring refreshment and uplift to all who read it. The style is graphic and forceful. Since a large number of the Lisu whose stories are told are still living, the book is an up-to-date reminder to pray for the fledgling Christians in Lisu-land.

254 pages. 5¼ x 8½ inches. China Inland Mission, Philadelphia (1947). \$2.25. H.R.C.

Primer for Protestants, by James Hastings Nichols.

The title may be somewhat misleading. In fact, the author himself suggests "a primer of evangelical Christianity" as a less ambiguous title. Part I, which is entitled "The Protestant Movement," is, in effect, a brief church history, with particular attention to what the author considers to be evangelical Christianity, whether in or out of Rome. Part II is entitled "Protestant Principles," and takes up successively a number of items which are foundational, among which may be mentioned the headship of Jesus Christ, redemption and faith, and the Bible.

The book surely has value—for example, in pointing out how different Roman Catholicism has become since the Reformation—but its usefulness is greatly marred by the author's repeated hints that the Bible is not always historically or doctrinally accurate. A book to be used with care and discrimination.

151 pages. 5½ x 8½ inches. Association Press, New York (1947). \$1.00. J.A.S.

Persons and Events, by Ludwig Ernest Fuerbringer.

Knowledge of the story of the author of this volume serves to make the contents more valuable. Louis J. Sieck, president of Concordia Seminary, thinks of Dr. Fuerbringer as "the link between the founders of the Evangelical Lutheran Synod of Missouri, Ohio and other states, and the morning of its second century." He was an ordained servant of the Lutheran Church sixty years, and taught at Concordia Seminary for fifty years. Such a long ministry enabled the author to be rich in reminiscences. These he relates in language most readable.

The book is of interest not only to Lutherans, but to anyone who delights in the pioneering problems and progress of our ancestors who first broke American soil. Here we have stories of laity and ladies as well as clergymen.

274 pages. 5½ x 7¼ inches. Concordia Publishing House, Saint Louis (1947). \$2.50. J.H.C.

Tognia, by Dorothy Grunbock, illustrated by Emma Lou Osborne.

This book for children is a delightful missionary story of a boy in India, who comes to know the Lord. Every page has an outline picture to color. Primaries will enjoy this book, and it meets a need in this field.

32 pages. 11 x 14 inches. Moody Press, Chicago (1947). 35 cents. B.C.B.

Ahira—Prince of Naphtali, by Ella M. Noller.

This is a story of the Israelites as they traveled in the wilderness. The author gives the reader many intimate glimpses of the community life of the various tribes, thus making vivid the experiences of these people. The gospel message is also woven into the story, which makes the way of salvation very clear. Although the book contains a number of errors in punctuation, spelling, and sentence structure, it is instructive and interesting.

327 pages. 5½ x 7¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1947). \$2.50. I.E.G.

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Convention,

The Soul of French West Africa, by R. S. Roseberry.

The title sets forth this book in brief. The volume is biographical. Twenty-five chapters relate stories replete with life experiences. Some of the chapter headings are "Yusufu the Lay Preacher," "Blind Sady's," "Sarah the Intercessor," "Baramba, Door of Hope," "Dabe the Cliff Dweller."

Mr. Roseberry has chosen his material wisely and written well. His style is clear and yet colorful because it depicts the African characters as they are. The writer with characteristic modesty keeps himself hidden. "The missionary" designates him or any one of his coworkers who may be prominent in any situation.

The author is well qualified to write such a volume. Having gone to the mission field in 1909, he is now chairman of the vast work being done by approximately ninety missionaries of the Christian and Missionary Alliance in the colonies of French Guinea, the Ivory Coast, and French Sudan. No one can read this book without feeling the heart beat of the continent, whose need has called out the devotion and daring of Robert Moffat, David Livingstone, Mackay of Uganda, Grenfell of the Congo, Mary Slessor of Calabar, and a host of other consecrated ambassadors of Christ who are worthy to be in this succession.

175 pages. 5 1/4 x 8 inches. Christian Publications, Harrisburg (1947). \$1.75. J.H.C.

Jeremiah for Today, by Harry F. Baughman.

Here is a book that avoids some of the liberal criticism and theology of many of the writers on Jeremiah, and yet at the same time emphasizes an important prophetic note which liberal writers have struck. The book is more of an interpretation of Jeremiah, the man, his times and his message, than a book of redemption sermons. Highly suggestive, it will interest many readers. It lacks an emphasis on many of the fundamentals of the faith which readers of MOODY MONTHLY for the most part desire, and it includes in its list of quoted authors a number who hold widely divergent theological views. The book is to be recommended for preachers and for those with special interest in Old Testament studies, rather than for the general reading public.

221 pages. 5 1/2 x 8 1/4 inches. The Muhlenberg Press, Philadelphia (1947). \$2.75. W.F.

Some Notes on the Alcohol Problem, by Deets Pickett.

Here is a work that is truly said to have value beyond what its size would indicate. It contains a chapter by Bishop Hammaker, of the Board of Temperance of the Methodist Church, who also writes the Introduction. It is filled with statistical figures, which this reviewer has no way to verify but which he accepts in faith. All interested in the liquor problem, which is very much to the fore in this day, when prohibition is bidding fair to return, will do well to read this book.

127 pages. 5 1/2 x 7 3/4 inches. Abingdon-Cokesbury Press, Nashville (1947). Cloth, \$1.00; paper, 50 cents. J.H.C.

The New Life, by Allan R. Knight, Th.D., and Gordon H. Schroeder, Th.M.

These six studies on "The New Life in Christ" form a student's manual for a pastor's instruction class for new converts and prospective church members. The book is written primarily for use in Baptist churches with young people of the junior high and senior high age level. Conservative pastors and workers who conduct instruction classes for new converts will profit by ordering at least one copy for examination, and many will use the brochure as the basis of their work in these classes.

52 pages. 5 1/2 x 8 1/2 inches. Department of Evangelism, New York Baptist State Convention, Syracuse, N.Y. (1947). 25 cents. W.F.

Miracles, by C. S. Lewis.

In his latest book this brilliant Oxford don makes no attempt to treat each of the miracles recorded in Scripture. His is "a preliminary study" and he is concerned with the philosophical arguments concerning the possibility and probability of such miracles.

He first reveals the self-contradiction of all naturalistic thought, and demonstrates that only supernaturalism leads to a proper understanding of nature. Having established the necessity of supernaturalism, he finds that there is no tenable argument against miracles. They do not violate nature's laws, and he finds them in every respect compatible to what we should expect of a creating and sustaining God.

For generations Hume's *Essay on Miracles* has been thought by "intellectuals" to destroy the argument for miracles, but Lewis reveals its false premise and shows it to be "arguing in a circle." This book should go far to convince any honest doubter and to demonstrate that Christian thought is perfectly consistent with what we know of the universe. If men refuse to believe in mir-

acles, it is not because they can't, but because they won't.

The incarnation, Lewis shows, is "the grand miracle." "God became man. Every other miracle prepares for this, or exhibits this, or results from this." The reviewer finds the book extremely worthwhile and thoroughly orthodox (if he understands it all), except for Lewis' low view of certain Old Testament passages. This he betrays on page 42 where he used the word "folk-tale" regarding the creation account. He explains his use of the word on page 161.

Lewis has a genius for helping one to see the old truths with new perspective. Most Christian readers, however, will find the philosophical atmosphere strange and unfamiliar. For them it would be better to read some of his other books before tackling this one. Try *The Case for Christianity*, *Beyond Personality*, or *The Screwtape Letters*.

216 pages. 5 1/2 x 8 1/4 inches. The Macmillan Company, New York (1947). \$2.50.

Daniel, the Prophet, by M. R. DeHaan

Dr. DeHaan follows a three-point rule for interpretation of Scripture: (1) All

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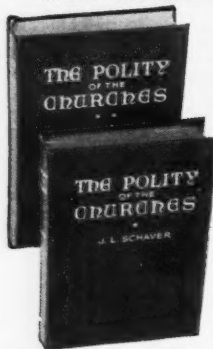
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Scripture has one primary interpretation; (2) all Scripture has several practical applications; (3) most Scripture passages have also a prophetic revelation.

He brings out the fact that, even though Daniel and his companions were not guilty of any particular sins, yet they were in captivity for the sins which their fathers had committed, showing that the sins of the fathers are visited upon the children. God will judge the sins of His people, as the name Daniel implies (God will judge).

The pages of this volume are filled with interesting facts explaining the mysteries of the book of Daniel in a way in which the popular mind can understand. In fact, the messages were first given over the air with this very thing in view.

A couple of chapters in the book are devoted to the little-known, but all important, subjects of demonology and angelology, which are worthwhile knowing. Only once does it seem that the author errs, in assuming that the "sons of God" who married the daughters of men were angelic beings.

339 pages. 5½ x 7¼ inches. Zondervan Publishing House, Grand Rapids (1947). \$3.00. G.C.A.

The Bible in Mission Lands, by Mildred Cable and Francesca French.

One of the most important tasks which face a missionary to an unevangelized people is that of giving to them the Word of God in their own tongue. It is God's Word, not man's word, whose impact changes the lives of people and of nations. The authors of the present book, having spent many years in an extensive ministry for Christ in China, have witnessed the power of the Bible in mission lands. They have recently returned to England after an extended visit to several countries on behalf of the Bible Society.

The book is a brief story of this greatest of missionary volumes—the Bible; its claims and its power over the lives of those who have received it, its great impact on a variety of mission fields, and the means by which it is made available to the people. It is a fascinating story, and the authors tell it well.

128 pages. 5 x 7¼ inches. Fleming H. Revell Company, New York (1947). \$1.50. H.R.C.

The City of Women, by Ruth Landes.

Having earned her doctor of philosophy degree in social anthropology, Miss Landes is well qualified to write such a book. While in Bahia, she spent most of her time in Bahia, studying especially the cult called candomblé, in which the women rule. Some are "mothers," while others, younger in years of temple service, are the "daughters." Candomblé is not something apart from the lives of these people—it is their whole existence. While the women are at the head of this cult, the men give financial support and play for the sacred dances. Some prominent men are given the honorary position of *ogan*.

Miss Landes describes the mysteries of this cult, giving much first-hand information gained through her attendance at various festivals and ceremonies, and also from her friendship with many of the Bahian women. This book will be read with interest by all who care to learn about people of other lands and their way of life and worship.

248 pages. 6 x 8¼ inches. The Macmillan Company, New York (1947). \$3.00. E.E.F.

The Heart of the Yale Lectures, by Batsell Barrett Baxter, Ph.D.

Since 1871 the foremost lectureship in America in the field of homiletics has been the Lyman Beecher Lectureship on Preaching. "In spite of the high quality and vital nature of the material contained in the Yale lectures, few preachers in the present busy world can find time to read more than a few scattered volumes." The author of this volume has sought to present without condemnation or endorsement the expressions of the various lecturers, and let the reader judge them for himself.

The lectures fall into two distinct classes

—one group discussing the content of preaching; the other the technique of preaching. The author has limited his study to the art of preaching, and omits extended reference to its content. The materials he uses may be divided into three parts: the preacher, the sermon, and the congregation.

This book should be most stimulating to everyone really interested in preaching, whether or not he agrees with the theology of each speaker referred to or not. Dr. Baxter, who is professor of speech and homiletics in David Lipscomb College, Nashville, Tenn., is to be congratulated on the scope and objectivity of his work.

332 pages. 5½ x 8¼ inches. The Macmillan Company, New York (1947). \$2.50. W.F.

Everyday Science for the Christian, by Theodore L. Handrich.

This is not a textbook on science, but the observations of an amateur student of science who doubtless feels that his book will prove useful in guiding the thinking of other amateurs who may be confused by the prevailing antagonism on the part of so many scientists to the Bible.

After defining true science, the author deals briefly with the origins of the universe, the nature of matter, the age of the world, and evolution. He advances the flood theory made popular by George McCready Price to explain many of the geological conditions that lead most scientists to maintain great age for the earth. He closes with practical advice on the Bible's authority and its philosophy of life.

182 pages. 5 x 7½ inches. Concordia Publishing House, St. Louis (1947). \$2.25. W.W.H.

Four Kinds of Water Baptism, by W. H. Murk, D.D., with an introduction by Dr. M. R. DeHaan, and appendices by Dr. John R. Rice and Dr. William L. Pettingill.

114 pages. 5 x 7½ inches. Northland Publishing Company, St. Paul (1947). P.B.F.

Why We Baptize Infants, by Albertus Peters, V.D.M.

29 pages. 6 x 9 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1946). 45 cents. P.B.F.

The Catholic Church in a Democracy, by L. H. Lehmann and Francis Behn Riggs.

30 pages. 5½ x 8½ inches. Agora Publishing Company, New York (1947). 25 cents. P.B.F.

Are the Dead Living? by Joseph Ystrom, D.D.

32 pages. 6 x 9 inches. Author, 7210 Fifth Avenue, Brooklyn, N.Y. (1947). 50 cents. P.B.F.

Chemical Illustrations, by Basil Miller.

Freshness, clearness, variety, novelty, and a real sense of message make this book of chemical object lessons a definite contribution to its field. The lessons are easy to do, and very important; the directions are easy to understand. Workers with children who may never before have used object lessons will find many ideas in this book.

115 pages. 5½ x 8 inches. Zondervan Publishing House, Grand Rapids (1947). \$1.50. W.F.

Practical Sermon Outlines, by H. K. Downie.

"There seems to be a steady demand for sermon outlines." So writes Dr. H. A. Ironside in his foreword to this book. There are many sermon ideas in this little volume which are highly acceptable. "The Gospel of Esther," however, is full of common blunders, such as making the licentious Ahasuerus a type of God, and his invitation to Vashti a type of God's invitation to sinners, and Vashti's rejection as queen a type of the condition of sinners who reject Christ's invitation. In spite of this, the book is good.

119 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids (1947). \$1.50. W.F.

Reconnaissance at Jericho

[Continued from page 341]

scarlet line and the precious truth which it symbolizes. We are merely putting the emphasis where we believe the Spirit of God has put it in the passage we are studying.

Having received the messengers, the next thing that Rahab wanted was assurance. "Now therefore," said she, "I pray you, swear unto me by the Lord, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death" (Josh. 2:12, 13).

She asked a great deal, but she got all that she asked. The remarkable thing is that the spies were able to make immediate promises without having to refer the matter first to Joshua. They were ambassadors with full powers to act on behalf of their chief.

In the same way the Lord Jesus empowered His disciples when He said, "As my Father hath sent me, even so send I you . . . Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (John 20:21, 23).

Even before Rahab let the spies down by the rope through the window they told her that they would "deal kindly and truly" with her. This same expression, "kindly and truly," was used by Eleazar in Genesis 24:49, when pleading with Laban and Bethuel for permission to take Rebecca back with him to be Isaac's bride. It was used also by Jacob when he caused Joseph to swear that he would not bury his remains in Egypt (Gen. 47:29).

In thus dealing "kindly and truly" with Rahab the two spies were giving her a little foretaste of that "grace and truth" which subsists through Jesus Christ (John 1:17). It is another example of those surpluses of which we find so many in Scripture. She asked that they might deal "kindly" with her. They gave her more than she asked; they promised to deal both "kindly and truly" with her.

Thus the proper balance is kept between the love and the righteousness of God. To deal kindly with one at the expense of truth would not be in keeping with the character of Him who is light. And to deal truly with one at the expense of kindness would not be according to Him who is also love. How perfectly the Spirit of God, through these spies, balances things here.

Only One Safe Place

In that which follows we see what is expected of those who have been dealt with in this way. There were two things that Rahab had to do. "Thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee" (Josh. 2:18). That was her task, her responsibility.

But those whom she gathered must

also remain in the house (v. 19). In this we see a strong resemblance to the ordinance of the Passover. The binding of the scarlet line in the window answers to the sprinkling of the blood on the doorposts. And just as none of the Israelites was to go out of his house until the morning (Exod. 12:22), so all of those who gathered in the house of Rahab had to remain there if they would escape the judgment that was to fall upon their doomed city.

The only safe place in Jericho just then was Rahab's house. No matter how beautiful other houses were, no matter where they were located; not even the king's palace could afford such protection as this little home on the town wall. Apparently it was in the most dangerous spot of all. But its safety did not depend on its location. The scarlet line was its banner of safety, just as the sprinkled blood of the lamb was for the Israelites in Egypt forty years before.

Had Rahab thought only of her own personal safety, she might have escaped just as the spies did. But she had a service to perform in Jericho that demanded her presence there until the very day that the judgment fell. Thus she was used of the Lord to snatch other souls as brands from the burning.

While all of this was going on inside of the city, the hosts of Israel waited on the other side of the Jordan. When the spies returned to Joshua, they came with a word of complete assurance. "They said unto Joshua, Truly the Lord hath delivered into our hands all the land; for

even all the inhabitants of the country do faint because of us" (v. 24).

It would have been no small mercy to have escaped from the hands of the king of Jericho after he discovered what they were about. But their escape was something other than a retreat. It was the end of the first stage of the battle of Jericho. Not many days later this stronghold of Satan would be in ruins.

The lesson for us is as simple as it is plain. Satan may walk about as a roaring lion, seeking whom he may devour. But he is no match for those who resist him steadfastly in the faith. We are more than conquerors through Him that loved us. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

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Another Jewish Christian says: "Your parcel arrived at a time when we did not know what to eat. The Lord heard our prayers. It would have been the second day when we had nothing but three slices of bread."

In Roumania there are a large number of Hebrew Christians, many of them recently converted. Concerning them, the missionary writes: "Brethren starve.

Some have eaten nothing for days but drunk only water. So the food you sent saved many from starvation."

The homelessness, hunger and suffering of Jews and Hebrew Christians in Europe is indescribable. We earnestly ask your prayers for this Christ-like ministry. Read Matt. 25:31-46.

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Alumni News

PUBLISHED BY AND IN THE INTEREST OF THE
ALUMNI ASSOCIATION OF MOODY BIBLE INSTITUTE

Robert A. Cook, Editor • Lawrence E. Pearson, President, Alumni Association

Chicago Alumni Meet

ALUMNI President Lawrence Pearson and Program Chairman Chester Rosborough headed a most interesting and inspiring get-together for Chicago grads and former students, at the Institute on Thursday evening, November 13.

Dinner in the dining room—at once most beloved and criticized spot in the school—was a time when old-timers (vintage of '95, '99, and so on) mixed with recent graduates. A poll conducted at the rally showed that substantially half of the attendance was made up of those who had graduated in the last ten years.

Seated at the speakers' table were Institute Trustee Thomas S. Smith, Executive Vice-president and Mrs. H. C. Crowell, and Dean of Men A. Franklin Broman, together with officers of the Alumni Association.

After-dinner meeting in Torrey-Gray

Auditorium featured mellow melodies from a very fine Institute staff quartet, with a true-to-life monologue presented by Anita Sundin. Devotions presented by Robert A. Cook were followed by a showing of "God of the Atom," Irwin A. Moon's film on the Christian's relationship to atomic power.

General reaction to the occasion seemed to be, "This is a fine thing—we ought to do it oftener!" Next Chicago Alumni meeting will synchronize with the national rally in connection with Founder's Week Conference.

CLASS STARTS AT M.I.S.

Moody Bible Institute's West Coast department, the Moody Institute of Science in West Los Angeles, will begin formal instruction January 7, according to an announcement made recently by Dr. William Culbertson, acting president. A limited number of students are now being accepted for training as missionary technical specialists, he said, in addition to those studying "Sermons from Science" evangelism.

In the new course, young men with scientific training and aptitudes will be instructed in flying and maintaining a light plane, installing and servicing radio communication systems, and "telling a story" in still and motion pic-

YOUR LAST CHANCE

A "winning combination" is still yours—until January 31. The increased subscription rates for **MOODY MONTHLY** (see page 323) will, of course, necessitate a change in the special offer for alumni, but until January 31 you may subscribe or renew at the old rates: one year's alumni membership, plus **MOODY MONTHLY**, for just \$1.50. This is open to all former Institute students. Better take advantage of it immediately.

tures. Applicants should have a working knowledge of at least two of these fields, in addition to a thorough understanding of Bible subjects.

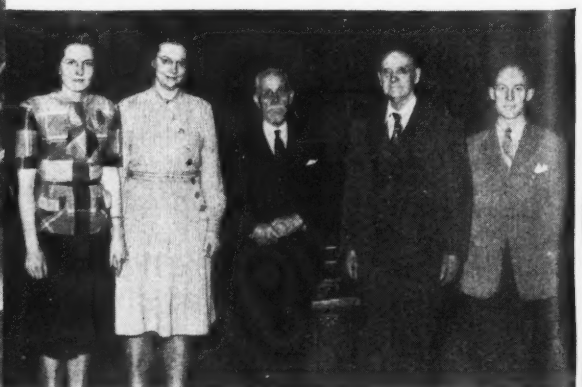
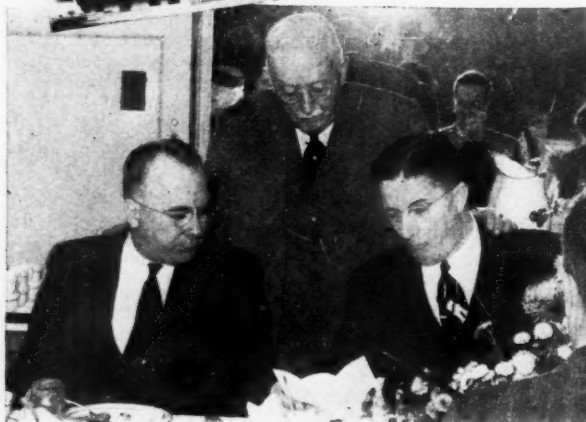
On graduation, the missionary technical specialists will be sent to foreign fields by their respective mission boards. Supplied with the necessary equipment, they will assist missionaries by offering rapid transportation, two-way radio contact between stations, and adequate photographs for representation at home.

"It is not at all impossible," claims Dr. Irwin A. Moon, director of the school, "that one technical specialist, properly chosen, trained and equipped, could double the practical and spiritual effectiveness of a hundred missionaries."

Face lifting! Wakeman Hall and the 900 Building have been cut back to allow sidewalk space for a widened LaSalle Street. Impressive facade now blends with front on other Institute buildings.

"The thing I am most thankful for," says Thomas S. Smith to H. C. Crowell and Lawrence E. Pearson, "is that the Institute has stayed loyal to the Word! Wherever God's Word is honored, He always blesses. Years ago as a young man I was saved through reading the Word, and the longer I live, the more important it grows in my life."

Old-timers and newcomers say happily, "Truly our fellowship is with the Father and with his Son Jesus Christ." Group includes Marjorie Sweeney '47, Florence Verkler '47, John S. Fiddler '94, Hawkins M. White '14, Keith Knutson '47.



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SPECIAL PRAYER

A number of Institute employees are getting up an hour or two early each morning to pray for the Couriers for Christ Quartet, now on a Youth for Christ itinerary in Great Britain, according to *Moody Memo*, employee news sheet. The Couriers, composed of *Paul McMillan '47*, *Arnold Robertson '47*, *Erik Ahlquist '47*, *Vernon Van Hovel '47*, with *Gilbert Mead '47*, as pianist, are traveling with T. W. Wilson, of Youth for Christ International. Conditions in England, they report, are even worse than they had heard, but doors are open for revival.

FILM TO FRANCE

Vice-president Robert L. Constable and Moody Institute of Science Director Irwin A. Moon, on arriving in Europe with hopes for distributing "The God of Creation" film in Great Britain, Holland, and Germany, decided to expand their plans to include France, "because of the rapidity with which Communism is growing there," as Mr. Constable explained. Efforts to form distribution committees in the other countries were highly successful.

THEY BELONG

Student journalism at the Institute took a new turn recently when the editors of *The Arch*, student yearbook, and *Moody Student*, bi-weekly student paper, attended the Associated Collegiate Press conference at Minneapolis. Both publications have joined ACP.

WEDDING BELLS

Frank A. Venn '37, and *Beth Mayo Fyfe*, Feb. 14, at Tacoma, Wash.
Edward William Harris '47, and *Issabella Dunning*, Aug. 17, at Bloomfield, N.J.
John Voila '38, and *Carrie Hawker*, Aug. 17, at Youngstown, Ohio.

BIRTHS

To *Clair E. Moore '42*, and *Mrs. Moore (Ruth Carlson '42)*, a son, *Jonathan Davis*, Sept. 5, at Tolten, Chile, South America.
To *Everett G. Staples* and *Mrs. Staples (Bernice A. Ward '38)*, a son, *Philip Everett*, Aug. 9, at Austin, Minn.
To *Harold E. Oppertbauer '30*, and *Mrs. Oppertbauer*, twin daughters, *Dorcen June* and *Doris Jean*, June 1.
To *Louis Peerholte* and *Mrs. Peerholte (Margaret Johnson '42)*, a daughter, *Nancy Louise*, on June 23, at Sturgis, Mich.
To *Edwin Bolton '47*, and *Mrs. Bolton (Alice Clemens '44)*, a daughter, *Sharon Yvonne*, June 1.
To *Howard C. Blanchard '39*, and *Mrs. Blanchard*, a son, *Donald Leroy*, Oct. 10, at Prospect, Pa.
To *Maurice K. Christenson '46*, and *Mrs. Christenson (Helen O. Hitchcock '46)*, a son, *Daniel Keith*, Aug. 21, at Gary, Ind.
To *Walter Wilson '46*, and *Mrs. Wilson (Ethelyn Cummings '46)*, a son, *Walter Lynn*, Nov. 1, at Chicago, Ill.

TO THEIR REWARD

Mrs. Marguerite Ros Morrow '25, went to be with her Lord Oct. 8, at Muskegon, Mich. Mr. and Mrs. Morrow labored together for fifteen years in French West Africa among the Moslems.

Mrs. Archie D. Graber (Evelyn L. Oyer '30) passed away Nov. 3, at Broadwell, Ill. Mrs. Graber had served with her husband for nearly sixteen years in the Belgian Congo, West Central Africa.

Anita Hansen '38, passed away Oct. 15, 1947, at Racine, Wis., after years of ill health. Unable to go to the foreign field after graduation from MBI, she spent two years witnessing for Christ on the Lac du Flambeau Indian reservation in northern Wisconsin.

ON FIELDS AFAR

Albert Horton '21, and *Mrs. Horton (Petronella Wolf '21)* send news from northern Rhodesia. Mrs. Horton with four natives cares for the dispensary while Mr. Horton is engaged in translating the Scriptures into Luvale. The Hortons will complete their twenty-fifth year in Africa next year.

Clair E. Moore '42, and *Mrs. Moore (Ruth Carlson '42)* write: "The past few weeks we have received more blessings than we have received in the four years we have been in Chile. It seems there has been a break in the town work, for the attendance is increasing and we are seeing many new faces in the church. Several have made their decision for the Lord."

Donald Carlson '37, and *Mrs. Carlson (Marguerite Larson '37)*, rejoice in the privilege of being back in South China again. During their Pooi Ling Conference this summer, they had the pleasure of fellowshiping with Marcus Cheng, one of China's Christian statesmen. Mr. Cheng is planning to visit the United States next year to study the organization and administration of Bible institutes and seminaries, in order better to prepare the young people of China for Christian service.

STUDENTS OF OTHER DAYS

James Lucas '42, and *Mrs. Lucas (Alice Van Stee '42)* stopped at the Institute recently. They, with their son Steven James, have returned to the States from Jos, Nigeria, West Africa, for their first furlough. They request more news from other alumni.

Frank Waggoner '42, writes that since he graduated from the Institute he has sustained an almost fatal auto accident, been married (to *Seiv M. Ericsson '44*), had two children born into the family, and has been engaged in evangelistic work. He is now pastor of the Independent Bible Church of Manhattan, Kan., and is president of the Miracle Press of Kansas City, Kan.

On Oct. 19, *M. A. Darroch '32*, closed a five-year ministry as pastor of the Evangel Baptist Church, Newark, N. J. Dr. Darroch was formerly associated with the Institute, directing the Extension Department and Christian Workers Bureau. He will now devote full time as home director of the Sudan Interior Mission.

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The Preacher's Life [Continued from page 335]

Bible can we come to a sound interpretation and understanding of its specific texts.

Study a whole book of the Bible by first making a general survey; then after reading and meditation, let it fall into its several parts. This will reveal the general structure. Finally an exact study should be made of the important words wherein delicate shades of meaning are brought out. The gems are discovered and the ground work has been laid for sermon preparation. But remember, there are no short cuts, and painstaking care must be exercised if we are to obtain the desired results.

Expository Preaching

"Unto me . . . is this grace given, that I should preach . . . the unsearchable riches of Christ" (Eph. 3:8). Paul, the mighty preacher, was forced to use the terms, "His unspeakable gift," in proclaiming the message of the gift of God's love in Christ. He went on to say that God's love "passeth knowledge"—it is unknowable.

With such a message, well might every twentieth century minister devote himself exclusively to follow the exhortation, "Preach the Word." There is more in it than he will ever exhaust. Only the Word can deliver the sinful, give balm to the needy, and feed a hungry church. As Clarence E. Macartney put it: "There are

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R. Tait McKenzie's statue of "Benjamin Franklin Arriving at Philadelphia," at the University of Pennsylvania, which he founded in 1740.



texts too great to preach on, yet too great to omit." We need men who will proclaim old truths with the vitality of the Spirit; men of sound speech, who will preach the truth both fearlessly and fervently.

The success of the Protestant Reformation was due largely to the fact that its leaders translated the Bible into the common languages of the peoples of Europe, and then preached it using the expository method. Whenever this style of preaching has been employed, people have been spiritually and morally enlightened. This is essential for a genuine revival in evangelical Christianity, and, together with prayer, will constitute the most effective weapon in checking the forces of unrighteousness and rolling back the tides of atheism and spiritual apathy.

One of the best definitions of an expository sermon I have ever read was prepared by Dr. E. Byington, who for many years taught homiletics at Gordon Divinity School. "An expository sermon is one based on a passage of Scripture, which it seeks to illuminate; from which it seeks to draw a concise and comprehensive theme, and sermon points; and which applies to the lives of the people. The theme must cover all, and all the points must come out of the passage."

Expository preaching is not a popular style. It does not give so great an opportunity for the display of the speaker's rhetorical powers, but it does meet the heart need of the people, and that, after all, is of paramount importance. In one sense, this is the most difficult type both to prepare and preach, for it must have unity of thought, rich truth content, and contact with everyday life.

Much could be written about the inestimable value of biographical sermons, which of necessity are expository. Such sermons hold the interest of the audience as the message relates experiences which are common to all. Andrew Blackwood says, "The biographical sermon is one which grows out of the facts concerning a biblical character, as these facts throw light upon the problems of the man in the pew."

Another form of expository preaching which is sure to edify is book preaching. This may constitute one sermon for the whole book, or many sermons, depending on both the importance of the book from the standpoint of its preaching values, and its length.

This form of preaching does not have to be dull and uninteresting. The very fact that so much of the Word of God is being used would be a mighty weapon through which the Holy Spirit can operate. Also there is no reason why the preacher cannot employ attractive figures of speech, colorful and striking sentences, including both comparisons and contrasts. These after all constitute the best kinds of illustrations, and when artfully used command attention.

Effective Speech

One of the most decisive factors in determining the size of a congregation is found in the art of good delivery. Experience attests to the fact that even

the Spirit-filled preacher without this has a comparatively small audience.

Let us not forget that although theology, Bible doctrine, history, language and other subjects are essential to the preacher's preparation for his public ministry, the thing of vital importance is to be able adequately and clearly to express the truth of God. Too often the field of public speech and homiletics is neglected and treated as though it were incidental in the program of education.

The world understands the inestimable value in this type of training, and seeks for perfection in all types of public utterance. Can we who have the message of life do less? Dare we preach carelessly when eternal destinies are at stake?

Let us not think that successful preachers are born and that without a large amount of native ability we cannot influence hundreds toward Christ. He who will apply the fundamental rules of public speaking, learn the art of the proper use of the voice, and work long hours with all diligence in the preparation of the sermon, can and will be successful. Too many preachers are indolent and fail to comprehend the responsibility that is theirs both before men and in the sight of God.

We have a message to learn to master, to live, and to deliver. In it, there is power and authority; through it, there comes deliverance to lives fettered by sin. It is God's message of redeeming love, and there is no other message which can produce life and joy eternally. Therefore, let us quit ourselves like men and be strong in the power of His might, giving our best in the ministry which God has committed to us.

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Tranquillity

LOUISE B. EAVEY

I do not ask to leave this lonely road,
If here Thine own acquaintance be
more sweet;
Why should I seek a pleasing, crossless
path
When Thy choice led Thee forth to
pierced feet?
For poignant stings thrust by a hating
world
There flows from Calvary Thy healing
balm;
For sudden storms without—and in my
heart—
Thy "Peace, be still" restores the quiet
calm
But little matters on this pilgrimage
From earth to heaven, if, by plenteous
grace,
My pardoned soul may, mirrored in Thy
Word,
Behold fresh glimpses of Thy loving
face.
I claim Thy sovereign power to plan my
course,
Content to let Thee choose, come joy
or pain,
With footsteps planted deeply in Thy
Word,
Assured, my Lord, I cannot trust in
vain!

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SPECIAL! 8 LOVELY "SUNSHINE-LINE" Scripture-Text Birthday Folders with envelopes, 35c. Tassel Book Mark FREE with 3 pkgs. for \$1.00. CRUSADER, M-7, Seward, Nebr.

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OPPORTUNITIES FOR CHRISTIAN SERVICE. Men: Carpenter, painter, compositor or two-third. Women: Asst. librarian, switchboard operator, typists, General Office clerks, Maids. Christian men and women, experienced in the above mentioned work, will find here an opportunity to devote that experience to the Lord's work. Write at once stating experience and age. Dept. M1102, MOODY MONTHLY, 153 Institute Place, Chicago 10, Ill.

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STRENGTHEN CHRISTIAN HOMES, INTRO-duce The Christian Parent, monthly parent magazine on Bible basis (includes daily devotions for children) \$2.00 year. Children love The Children's Hour weekly paper with stories that help children love Jesus, 50 cents year, less in quantity. Also beginners paper, same price. Christian Education Co., Dept. M, Box 31, Highland, Illinois.

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JUST NOW READY—MERRILL DUNLOP'S NO. 2 Book of Gospel Songs—Choruses—Specialties—"New Songs of a Christian" 64 pages, 60c. Still available: His No. 1 Book, 96 pages, staple binding 60c ("Wire-O" 75c). 825 Barry Avenue, Chicago.

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WE WILL MAKE ENGRAVED PLATES AND will print 1,000 single copies of your Gospel Song for \$15.00. Special prices for 8 or more songs. Quotations also given for printing your song books. Write Singspiration, Box One, Wheaton, Illinois.

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MAKE UP TO \$30-40 WEEK AS A TRAINED Practical Nurse! Learn quickly at home. Booklet free. Chicago School of Nursing, Dept. R-1, Chicago.

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A BARGAIN OPPORTUNITY, \$12.00 WORTH of object lessons for \$3.00. Enclose 20 cents for one sample object and details. Charles Morrison, Nichols, N.Y.

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OFFERING ENVELOPES "WASTELESS SYSTEM"—Good until used. All kinds—Bargain offer. Write Duiford & Trifold Company, Trenton 4, N.J.

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EYES EXAMINED—GLASSES FITTED—CONTACT Lenses—Visual Training. Dr. Andrew Leto, 5617 W. Belmont Ave., Chicago 34. Phone, Berkshire 3731.

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READ INSPIRED ORIGINALS, NOT TRANSLATIONS. Visual method best. First Lesson (Old or New Testament) and particulars \$1.00 each. Christian Fellowship, Sellersville, Pa.

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GOSPEL PENCILS. SPECIAL! 6 for 25c. Beautiful, multicolor, Scripture-Text Pencils. Medium soft lead, good erasers. CRUSADER, M-6, Seward, Nebr.

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WANTED ROOM AND BOARD FOR ELDERLY Christian man in Chicago. Call Juniper 1594 after 6:00 p.m.

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SPECIAL! 240 SCRIPTURE STAMPS, 25c! Two-Color, assorted. Spread Gospel on letters, packages, etc. Satisfaction Guaranteed! CRUSADER, M-1, Seward, Nebr.

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EVERYTHING NEEDED, CATALOGUE FREE. Best Composition Discs—\$10.00 set. Complete sets—\$15.00, \$20.00, \$25.00, \$35.00. Daytona Shuffleboard Co., Philmont, New York.

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FREE CATALOG. BEAUTIFULLY ILLUSTRATED—listing United States Stamps, Packets, Albums, Collector's Supplies, Special Offers! Harris & Co., 308 Transit Bldg., Boston, Mass.

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TRACTS

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TRACTS FOR 25c. NEARLY 100 ASSORTMENT attractive Gospel Tracts, Motto Cards, Booklets. Thoroughly sound. The Salvation Tract Society, Crafston Station, Pittsburgh, Pa. Publishers and distributors of sound Gospel literature.

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COMFORTABLE HOUSE TRAILERS, SUPPLIES, folding boats, lighting plants. At wholesale prices. Contact Raymond Sellhorn, East Lansing, Michigan, or Sarasota, Florida.

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COMPLETE TYPEWRITER AND ADDING MACHINE service. Special postcard duplicating machine with automatic feed and full supply kit. Only \$9.50. New Speed-O-Print Automatic feed duplicators. Standard, Portable typewriters, new or rebuilt, now available. Special price to readers of Moody Monthly. The Typewriter Specialists, 5541 S. Ashland Ave., Chicago, Ill. Grovehill 8100; ask for Mr. Beutler.

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CHRISTIAN MAN, CAPABLE MECHANIC TO work in garage. Opportunity for Christian service, repairing missionaries' cars and teaching Sunday school. If qualified, opportunity to lead singing. Please state denomination, and salary expected. Write Box 883, Chapmanville, W. Va.

WANTED TO BUY RELIGIOUS LIBRARIES OR used religious books. Write to Moody Monthly, Box B, 153 Institute Place, Chicago 10, Ill.

WANTED: TEACHER OR COLLEGE GRADUATE to learn Triplespeed Shorthand, the NUABC System, at home, then organize and teach groups, spare time. Good opportunity. Details free. Capital City College, Washington 5, D.C.

WANTED: ALL ROUND CHEF AND PASTRY Chef for Christian Camp in the Pocono Mts. Good salary. Contact Box 1, Philadelphia, Pa.

CHRISTIAN MEN: EXPERIENCED CARPENTER, painter, compositor or two-third. Christian women: Experienced typists, switchboard operator, general office clerks, assistant librarian, maids. Full time permanent employment with Christian organization. Write Dept. M1101, MOODY MONTHLY, 153 Institute Place, Chicago 10, Ill.

WHEAT GERM

HAYDEN'S WHEAT GERM—NATURE'S STORE-house of vitamins—available again. Mail \$1.00 for three 10-ounce packages fresh from the mill. \$1.15 West of the Mississippi and in Florida. Perry Hayden, president, Dynamic Kernels Foundation, Dept. MM, Tecumseh, Michigan.

Missionary Radio

Around the World

[Continued from page 337]

dertaken, and plans made to begin broadcasting with 1,000 watts by the end of 1947. Short wave is a dream of the not-too-distant future.

TGNA in Guatemala

When the Central American Mission decided to undertake a radio project in Guatemala City, it had a little more trouble obtaining a license. However, after a year of discouraging negotiations ending last September, the mission received an almost miraculous grant—the best radio license in Guatemalan history, with the same power allowance as the big "Voice of Guatemala."

Work on the station was immediately rushed into the final stages. Robert Whitlock of California was appointed chief engineer. A location on the Central American Bible Institute grounds was selected. Equipment was purchased for the 10,000-watt short-wave and 250-1000-watt long-wave transmitters permitted by the license.

Coverage will be wide. According to Harold Van Brockhoven, station promoter, the long-wave equipment will reach about 85 per cent of Guatemala's 40,000 receiving sets. Short wave, aimed especially at Mexico, can reach an audience of 5,000,000 if each radio serves five people. Already, sixty-one monthly programs over three other stations have, for

the first time, sent out the gospel by radio to Guatemalans. Until TGNA is ready to begin broadcasting, the Central American Mission is not wasting time!

Other Latin American Stations

In very early stages of preparation are the previously mentioned stations in La Paz, Bolivia, and Recife, Brazil. Others may also be in the making, but it is already evident that evangelical Christians have not overlooked the latest methods for reaching Latin America with the gospel. And where Christian stations are impossible or impractical, the mission boards are utilizing present commercial stations.

Examples of such work are the three weekly programs sponsored by the Scandinavian Alliance Mission in Maracaibo, over the most powerful station in western Venezuela, reaching 86 per cent of the people. Visiting missionaries report amazing response from the programs. Christian natives are said to turn up the volume on their receivers full blast so that no one in the village misses the gospel story! In charge of the work are Mr. and Mrs. Charles Ward, Moody Bible Institute graduates, who continually are forced to battle Catholic opposition.

Plans for Ethiopia

Thousands of miles away from Latin America, negotiations are in progress for the establishment of a station at Addis Ababa, Ethiopia, by Sudan Interior Mission. It will be almost another Tower of Babel—Arabic, French, Turkish, Yiddish,

Greek, Russian, and several other languages will be broadcast in an effort to reach "the millions of people who are at present beyond the reach of the missionary . . . especially those in Moslem countries," according to acting secretary J. O. Percy.

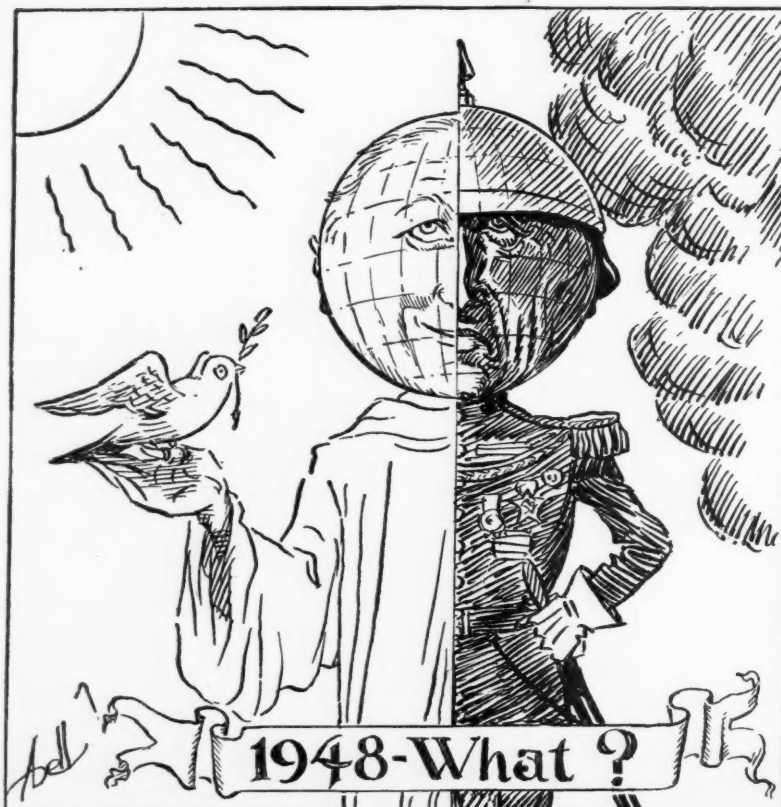
Equipment for the transmitter was purchased at a remarkably low price from government war surplus, even before arrangements were completed between the Ethiopian government and the mission's representative, H. C. Lindahl. Present plans call for broadcasts to begin in March, 1948, and eventually to reach the entire world with a 50,000-watt output.

Religious broadcasting in India is at a standstill, although indications are that the National Christian Council of India will be successful in plans for religious broadcasts. With the expansion of All-India Radio to reach village areas, heretofore undreamed-of opportunities will be open for the gospel. And radio is about the only hope for the 200,000,000 yet unevangelized in India.

Statistics numbering the unevangelized throughout the world are staggering, and yet it is a known fact that in mission lands the heathen population is still increasing faster than the Christian. The time is short. New tactics must be adopted to spread the gospel more rapidly.

Radio may be the answer. At any rate, these modern-day missionaries, using a medium long familiar to Americans, are determined to fight through to the last frontiers of the needy world.

THIS UNPREDICTABLE WORLD



The Harvest Truly Is Great

[Continued from page 339]

operation. A beautiful field!" Guthrie had not seen it in that light, but now with his eyes open he saw the filthy slum as a field "white to harvest." From that moment the situation was changed and Guthrie began a work that resulted in the social, moral, and spiritual transformation of that whole area.

When we begin to see the world of men and women with the eyes of Christ, any field of labor will be extended. We shall no longer be content to minister to those within the four walls of a church. We will be "instant in season, out of season" (II Tim. 4:2). We will seize every opportunity. Seeing others as Christ sees them, we will approach them in a new spirit; instead of arousing antagonism, we will win their confidence. Before we speak we shall find that He has spoken, and our best ally will be the unseen witness of Christ in our hearts.

Then we will lose our doubts and our despondency. Our faith and enthusiasm will turn a barren wilderness into a golden harvest field. The world is full of men and women who want what we have to give them. When we go with a strong faith in the living, omnipotent Saviour, we will not labor in vain, for he that "goeth on his way, weeping, bearing forth the seed . . . shall come again with joy, bringing his sheaves with him" (Ps. 126:6).

January *Youth* *Supplement*



Build Your Young People's Library

*Why Do You Believe
What You Do?* See page 386

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Monthly



Learning Your Way to Miracle Camp

By Walter Wesley

Last year 1,100 boys and girls had a free week at camp in Louisiana for successfully completing a twelve-week Scripture memory contest

THIS WEEK newspapers across Louisiana, Texas, and Arkansas will carry full page ads announcing a strange contest.

No soap wrappers or box tops will be required. No twenty-five word testimonials or fourth-line jingles, to win the grand prize. This is a Bible-memory contest—yes, you read it right—a Bible-memory contest with lots of grand prizes of a free week in camp for those who can learn 250 verses over a twelve-week period.

This will be the fifth year the contest has been conducted by the Bible Memory Association, working out of Shreveport, La. In the past four years, 8,175 boys and girls have answered the ad and entered the contest. More than 4,000 of them have gone right through to earn their right to camp, and have learned 150,000 verses.

There is nothing new to the idea of memorizing Scripture. Christians have long known the value of it. Nor is the idea of putting it on a contest basis and offering a free trip to camp a new idea. Quite a number of churches and other organizations use it. The Canadian Sunday School Mission, the Rural Bible Crusade, and the Children's Bible Mission of Lakeland, Fla., have all exploited the idea

as a means of getting young people under the sound of the gospel. But the Bible Memory Association has a few innovations of their own, and they believe they are doing a more thorough job than they have seen done elsewhere.

It all started when Dr. N. A. Woychuk moved to Shreveport to take the pastorate of the Cumberland Presbyterian Church. There were only seventeen members and the salary was thirty-five dollars a month. He longed to do something for the young people he saw all about him, who weren't going to church—his church or any other church.

Then he remembered the summer in western Canada when he was fifteen. He had learned 500 verses and won his way to the Canadian Sunday School Mission camp. There he found Jesus Christ as his Saviour. Now he was convinced that the Word of God in the heart would do its work for other boys and girls; but how could he get them to tackle it?

He talked up the idea of a contest and in January, 1944, formed the Bible Memory Association. Full-page ads were run in Shreveport newspapers and enrollments began to pour in. The contest was run over a twelve-week period according to a plan still in operation. Everyone who enrolls gets a "Memory Work Booklet"

containing the verses printed out in full, together with complete instructions. Arrangements are made for learners to meet every Saturday morning with a local "hearer" (a pastor, school teacher, or young people's leader) who listens to their recitation.

Hearers report the weekly results to headquarters.* In the BMA work room records are kept and weekly awards are sent out to the hearers for presentation to the contestants. Some of the weekly prizes are a Scripture plaque, a Bible game, eight thrilling Christian story books, a year's subscription to a Christian magazine, and a Scofield Reference Bible. Then, of course, as a grand prize for completing the entire course there's the trip to camp.

BMA feels its work supplements the ministry of churches and Christian homes in a threefold way:

1. *By systematic memorization of Scripture.* Someone has said, "Reading the Bible is good, studying it is better, but memorizing it is best of all." For three months contestants are engaged in memorizing large portions of the Word of God. Usually the influence is felt through the whole family. As Mrs. E. A. Vinson, of Shreveport, said last year, "This splendid project for our children is causing the whole family to memorize and is a great inspiration."

Mrs. J. R. McKinney, of Nacogdoches, Tex., wrote, "It has come to me in the last few days as a startling revelation that there is no way so effective as that

*Headquarters are at 2625 Dillard St., Shreveport, La.

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of hiding God's Word in the heart. I see the scope of the Bible memory work as I had never seen it before. You are laying a solid foundation for these young people."

2. *By the use of Christian literature.* The need is obvious—good books, attractive Christian books, books with a spiritual message. We must get them into the hands of young people. And BMA has found a way to build small Christian libraries in homes, surrounding youngsters with the right kind of books. No one can ever tell the effectiveness of this. Not only the contestants, but parents and friends will pick them up and read them, and often they find their way into the classroom at school.

3. *By promoting spiritual summer camps.* BMA camps are camps with a purpose. Everyone in attendance has had to learn 250 verses to come, insuring camp directors of a crowd that is susceptible to real spiritual leadership. Chief emphasis is placed on study of the Bible under leaders chosen from their different denominations because of their consecration and good example.

"We lead the young folk to Christ," explains Dr. Woychuk, "and then give them a vision of real Christian life and service."

Paul Boston, a Louisiana college student who has earned his way to camp three times (you can do it five times, then you're out), summarized the camp program thus: "Variety is the spice of life. To hold classes all day, to pray or sing all day, to play and swim all day would soon get monotonous. I like some of all of it, and that is just what I get at Bible Memory Camp."

R. N. Hanes, public school superintendent of Kildare, Tex., wrote, "The orderliness in this camp, the emphasis placed on God's Word, the fellowship, and the loving personal spiritual leadership are above anything I have seen in my own Christian experience."

Heretofore BMA has rented a camp, but has found it inadequate. Recently a 153 acre tract of land near Ringgold, La., has been purchased and their own Miracle Camp is being built there among the tall pines to house 200 campers next summer. There will be forty cabins, housing 500, when present plans see completion.

The camp, as well as all BMA activities, will be under the supervision of a board of directors made up of ministers and laymen of several denominations. Dr. L. P. McClenny, of Fort Worth, is president; Guy Oakes, of Shreveport, is first vice-president; Austin G. Robertson, Shreveport, second vice-president; and Ralph Gibson, Shreveport, secretary-treasurer. Dr. Woychuk serves as superintendent, while continuing as minister of the Cumberland Presbyterian Church, Shreveport.

The Bible memory work dovetails effectively with the work of local churches and has the support of many different denominations. Rev. L. C. Coates, state missionary under the Louisiana Baptist Convention, has said, "I thank God for this outstanding movement, which I deeply appreciate."

He is joined by H. S. Highsmith of Nashville, for one, who says, "For years



Dr. Woychuk teaches the Bible in an outdoor meeting at camp. The idea for the Bible Memory Association came from his own experience in memorizing Scripture.



After verses are learned they are recited to a local "hearer." Mrs. Grant Hogg worked with this group of contestants from El Dorado, Ark. (above). Photo below shows volunteer workers at Shreveport headquarters mailing out weekly awards.



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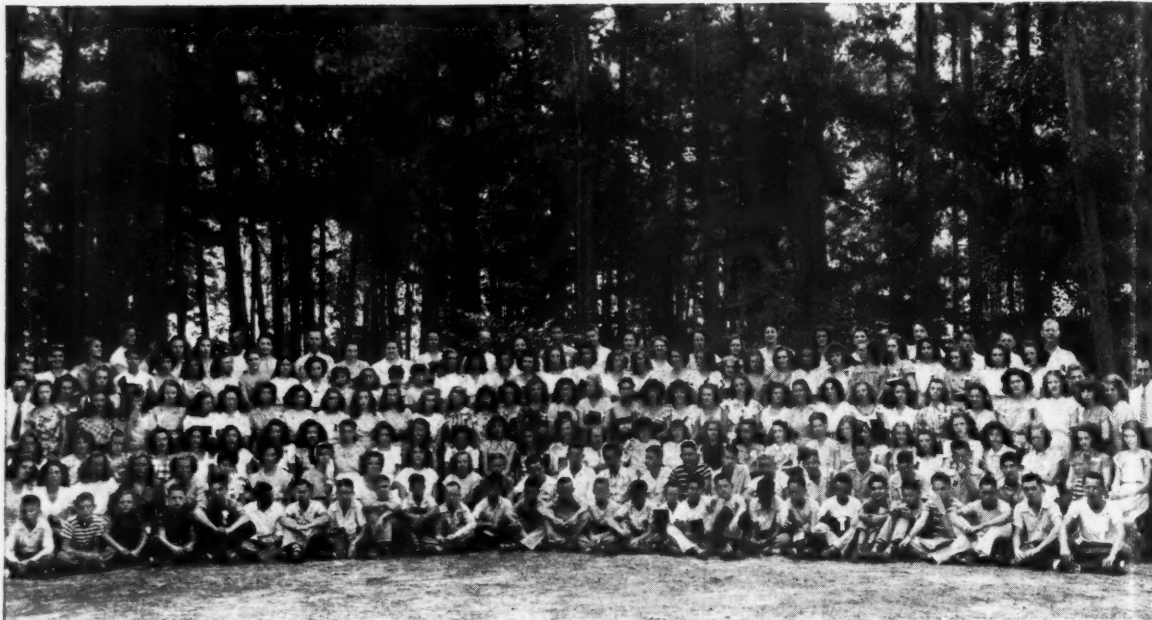
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Monthly



There were 1,100 young people at BMA camp last summer. This is just the crowd at one of the six camping periods.

we prayed that our children would have an opportunity to memorize and be thoroughly trained in the Scriptures. Your work is an answer to our prayers, and we thank God."

Mrs. Bertie Stewart wrote from Winthrop, Ark., recently, "The best news of the Bible memory work in our community is that though there has never been a Sunday school at this place, next Sunday the people are beginning one."

Even Shreveport's mayor, Clyde E. Fant, got in a good word to the 1,600 people who attended a recent rally at the municipal auditorium: "For some time I have watched with growing interest and enthusiasm the Bible Memory Contest. In my opinion this is one of the greatest movements among the youth of our nation."

Dr. Woychuk, and his board members, headed by Dr. L. P. McClenny, a Presbyterian pastor from Fort Worth, are frankly concerned about the rapid growth of the movement. Enrollments now come from states as far away as Pennsylvania, though the bulk is still from the Ark.-La.-Tex. region, and every year sees hundreds more. There is no way to pay for the awards except by the gifts that Christian friends send in, and last year they were forced to close the doors after the first 4,000 registrations were in. They had to say no to a woman in Memphis who wanted to enroll 1,000 and another 600 had to be turned away. This year a 6,000 limit has been set, with applications closing January 21.

BMA has already cost \$75,000 in four years, most of it spent on awards and the camping program. But those who direct the work expect to continue their ads in newspapers, and the awards will continue to go out as an inducement to young people to hide the precious truths of God's Word in their hearts.

Talking Things Over by Walden Howard

Why Do You Believe What You Do?

ONE of the strangest things about people today is the ease with which they will believe things they've never looked into.

It's especially true of fellows and girls. If you want to know what I mean (and have the courage to try it), the next time you hear some guy around school pooh pooh the Bible, stop him and make him tell you why he doesn't believe in it. The chances are ten to one he won't have any good reason. He just doesn't believe it, that's all.

It's more than likely that his folks don't believe the Bible, and so he doesn't. Or perhaps he's listened to some school teacher poke fun at the Bible, and he's accepted his verdict without question.

Most young people have made up their minds one way or the other about the Bible and about being a Christian. (Haven't you found that true?) But here's the amazing thing—most of them have made up their minds without ever investigating the thing at all.

I read a book not long ago by a brilliant Christian lawyer who says that he has questioned lawyers about their faith in the Bible for the past thirty-five years. Not once, he says, has he met a lawyer who has examined the Bible or the evidence for it and then rejected it. Those who didn't believe admitted they'd never given it their attention. Those who had, believed it, *every last one of*

them. And it's a lawyer's business to examine the evidence!

You could make a list a mile long of great men who once scoffed at the Christian faith . . . and then have studied it and become convinced that it's true. Some were lawyers, some were statesmen, men of every country and walk of life.

But just a minute—I'm not trying to tell you what you ought to believe. What I'm trying to say is that you ought to investigate for yourself the claims that Jesus Christ made. Don't take someone else's word for it (not mine or any other's). There's a book in the New Testament that was written just for people who want to look into the thing and make up their own minds.

It's the Gospel of John. The writer says, "These are written that ye might believe . . ." (John 20:31). John wasn't trying to stuff anything down people's throats. He wrote the whole Gospel so that you and I can sit down and read it through and reach an honest conclusion.

And yet people go right on laughing at the Bible . . . and never reading it for themselves. That's dumb. No young person ought ever to get caught in such a stupid position. Any high school fellow is smart enough to read the book of John and make up his own mind. Don't let someone else tell you what to believe. Find out for yourself.

Well . . . more of this next month when we continue the subject.

NEXT MONTH: The Real Reason for Being a Christian

He Helps You Hunt Through the Bible

The life story of C. I. Scofield, the boy hunter,
who grew up to compile the famous reference Bible.

By Hazel Thomson



CYRUS SPRAWLED on the floor with his book before a crackling log fire. Outdoors he could hear the dogs yelping as his father and the neighbor men set out into the Michigan woods for a hunt.

He could have gone with them, but today he preferred to do his hunting before the big fire. Books fascinated him. He couldn't read enough of them. Today it was Shakespeare. Tomorrow, like as not, it would be history. He loved to hunt through history. His four sisters had laughed at him when, at the age of twelve, he began compiling a chart of universal history, but he saw it through to completion, though it took him years.

In the process of his voluminous reading, when he would discover a character he did not know too well, he would hunt up further knowledge of him from other sources. He studied Greek history and literature, and in his boyhood years displayed the passion for knowledge that years later made him such a thorough Bible student that he could compile the monumental Scofield Reference Bible.

Cyrus Ingerson Scofield was born in 1843 of Colonial-Revolutionary ancestry, which, from the time of Daniel Scofield, the immigrant in 1630, had all borne Bible names.

Shortly after his birth in the Michigan woods, his mother prayed that her only surviving boy might become a minister of the gospel. He was never told of this incident until after he entered the ministry, since his father did not want a mere sentiment to influence his life, or to obligate the boy to fulfill his dead mother's prayer. He proposed to have God's direct leading in the matter.

Moving to Tennessee, Cyrus lived a normal boy's life. Though possessing a great desire for knowledge, he was decidedly not a "sissy." Being "raised on a horse," he became an expert rider, which fitted him for the task of carrying important messages, scrawled on scraps of paper, in the midst of flying bullets during the Civil War. He had been preparing himself for university when the war closed the schools, thus the avid hunter for knowledge never acquired a formal academic or collegiate education. But he never lost his love for study.

At the age of nineteen he had been under fire in eighteen battles and was awarded the Cross of Honor for bravery. He was twelve miles from Appomattox when Lee surrendered, and always enjoyed telling in later years how Lee asked General Grant for the food supplies that

had been cut off from the Confederates. General Grant did not know where the Confederate supplies were, but he knew where the northern supplies were, and issued an order that the Confederate soldiers be cared for from Union supplies. Scofield emphatically related: "I was careful to get my share of the eats!"

He was twenty-two when the war ceased, and went to reside with his oldest sister, who had married a wealthy man in St. Louis. His brother-in-law offered to finance his training in any profession he chose, but, though grateful for this offer, he decided to fight his own way. Deciding that law was the profession for him, he worked as an office clerk to pay his way.

In less than two years he was promoted to chief clerk with a good salary. He then began studying law in one of St. Louis' best law offices. Moving to Kansas he was admitted to the bar at twenty-six years of age.

Showing great ability in his profession, he was elected to the state legislature, and was later appointed by President Grant as United States attorney for the District of Kansas, which at that time included much of Oklahoma. He made frequent trips to Washington, but political life was not to his liking. So he returned to St. Louis after two years, and engaged in private law practice.

With godly parents as his spiritual heritage, he had gone to Sunday school, but had hated it, and the many sermons he heard had made no impression on his life. As a lawyer he was a nominal church member, but lived an ungodly life.

One day an intimate friend, Thomas McPheeters, son of an outstanding St. Louis minister, called at his office. Just as he was ready to leave, he said, "I've been wanting to ask you a question I've been afraid to ask."

"Never thought of you as being afraid," commented Scofield. "What is the question?"

"I want to ask you why you are not a Christian?"

"Does not the Bible say something about no place in heaven for drunkards?" queried Scofield. "I'm a hard drinker, McPheeters."

"You haven't answered my question," persisted his friend.

"I do not recall being shown how to be a Christian."

Thomas McPheeters, eager to win his friend to Christ, pulled up a chair, took a New Testament from his pocket and pro-

ceeded to show Scofield how to be saved.

"Will you accept Christ?" he asked.

"I'll think about it."

"No, you won't. Settle it now. Will you believe in Christ and be saved?"

The lawyer liked the clean-cut, clear questions, and after thought announced, "I will."

They dropped to their knees and a new creation took place in that law office. Instantly the chains of sin were broken and the passion for liquor vanished. In the years that followed, Dr. Scofield never ceased to wonder at the miracle of his conversion in his thirty-ninth year.

He immediately mingled with Christian friends and joined in Christian activities, and studied the Bible under the direction of a St. Louis pastor.

ONE DAY meeting a man in his office reading and marking his Bible, Scofield complained, "Why, man, you are spoiling that fine new Bible." The man pointed to the place where he was reading: "Then Philip went down to the city of Samaria, and preached Christ unto them." This he had connected with the verse which said, "And there was great joy in that city." Scofield saw the merit of it, and became an ardent advocate of marking his Bible, which was the first step toward his Reference Bible.

In 1881 the superintendent of Congregational Home Missions told him of a little church in Dallas, Texas, which was failing without a pastor. "Will you go and be its pastor?" he asked Scofield. It was a sudden proposition, but Scofield promised to pray about it. Several months passed, and the man asked again. Scofield replied, "Yes, I'll go."

Twelve members greeted him the first hot Sunday morning; one a deacon, the other eleven, women; but there were two conversions that day.

There was bitter prejudice in the South against the Congregational church. Most southerners thought of it as the denomination of Henry Ward Beecher, the abolitionist, therefore a "Yankee church." But when they came to know that the Congregational pastor had been a Confederate soldier, he was welcomed socially, though few people came to his church. Scofield reasoned, "If people will not

[Continued on page 390]

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Illustrations for Messages

By James F. Harrison

THIS is the beginning of a series of suggestions for illustrated messages.

My idea is not to bring complete illustrated messages but merely suggestions in order that the reader may prepare his own messages. This will result in far greater blessing for him and his hearers as well.

These suggestions will take the form either of outlines or of teaching points.

The illustrations will not be perfect, nor will they in every instance be original. I shall use drawings that have been handed in from time to time by students taking my classes at Moody Bible Institute. If you will refer to preceding issues of MOODY MONTHLY so as to refresh your memory with reference to the principles laid down for Chalk Illustration, you will be able to detect mistakes for yourself. When using the illustrations it would be well for you to make any needed correction.

The subjects presented will not be given in chronological order, but will be chosen from either the Old Testament or the New Testament, and from time to time will be related to that which is outside the Word of God, but which may be used with a spiritual application.

Zacchaeus (Figure One)

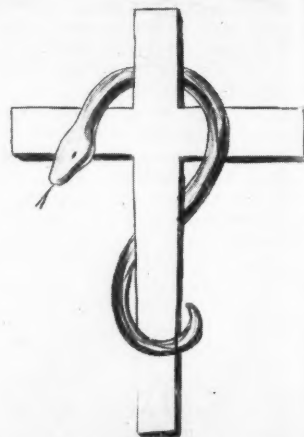
Luke 19:1-10

1. Zacchaeus wanted to see Jesus.
2. Jesus wanted to see Zacchaeus.
3. Do you want to see Jesus?
4. Jesus wants to see you.

Two Questions (Figure Two)

1. The sin question was settled by God at the cross.
2. The Son question must be settled by you in the heart.

The sketches which appear with this article were submitted by students, and were not necessarily original with them.



Win a Prize AND SEE YOUR STORY IN PRINT

THE April YOUTH SUPPLEMENT will be written entirely by teen-agers, fellows and girls like yourself who know the Lord Jesus Christ and want to help other young people know Him too. We are offering a \$10.00 prize for each of three contests—\$30.00 in all. Try for one or all of them.

1. A 1,200-word story. Either Christian fiction about young people, or a true experience from your Christian life.
2. "How to Live a Christian Life." Not more than 1,000 words on one special phase of the Christian life (Bible study, prayer, witnessing, home life, amusements, for instance), or the Christian life in general.
3. "The Best Young People's Meeting I've Attended." Not more than 1,200 words describing the program with enough detail so that other young people's groups could adapt and use it in their own churches.

Here are the rules: Send your manuscripts to YOUTH SUPPLEMENT Editor, MOODY MONTHLY, 153 Institute Place, Chicago 10, Ill., postmarked no later than midnight, January 31, 1948. Neatly written manuscripts will be acceptable, but typewritten ones are better. All entries become the property of MOODY MONTHLY. Pictures of the winners will appear with their stories in the

APRIL

Teen-age

SUPPLEMENT

Moody Monthly

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January,

Build Your Young People's Library

Here are some good books
that successful societies are using

LAST MONTH we offered suggestions for beginning a library for the young people's society in your church. (See December Youth Supplement.) From the findings of survey conducted in 700 churches we listed the books that successful societies are finding helpful. Among them were quarterlies with meeting topics, Bible book studies, and books on Bible doctrine.

Here is the rest of the list. Again let us say that we cannot give a blanket endorsement to all the books on the list. We are simply passing along the information gathered in the survey conducted by Christian education students at Moody Bible Institute. Use them with discrimination, and make the Word of God your final authority on all matters. It is also possible that some prices have changed since this list was compiled, but as far as we know it is accurate.

Biography and Missions

"An Hour with—" Series—15c each (Zondervan Publishing House, Grand Rapids, Mich.) David Brainerd—Billy Bray—Chas. Finney—Adoniram Judson—David Livingstone—D. L. Moody—Sammy Morris—Andrew Murray, etc.

Meet Yourself in the Bible—Laurin—\$2.50 (Van Kampen Press, 542 S. Dearborn, Chicago 5, Ill.)

Missions Manual—Harold Street—60c (Evangelical Teacher Training Ass'n., 434 S. Wabash Ave., Chicago 5, Ill.) A manual of 12 lessons on the world-wide survey of Missions. Some young people's groups have studied one lesson a month. Such lessons must be given for credit by a teacher approved by the Association.

Ten Boys Who Became Famous—Basil Miller—\$1.00 (Zondervan).

Ten Girls Who Became Famous—Basil Miller—\$1.00 (Zondervan).

The Challenge of Amazon's Indians—Tylee—75c (Moody Press, 153 Institute Place, Chicago 10, Ill.)

Bible Outlines

Adventuring, Conquest, The Drawn Sword, 10c each. (Inter-Varsity Christian Fellowship, 64 E. Lake, Chicago, Ill.)

Bible Outlines—Thompson Chain Reference Bible.

Bible Quizzes

Bible Quiz Program Book—Ahrendt—\$1.50 (Warner Press, Anderson, Ind.)

Bible Clues, Bible Quizzes, Bible Quotations, More Bible Quizzes, Go Tell You Guess, Know Your Bible, Our Bible—What's in It? First four 50c each; others \$1.00.

Worship and Special Programs

Christ and the Fine Arts—Maus—\$4.95.

Feature Programs—50c. Programs on the Bible—35c. My Luther League Scrap Book—25c. (Augustana Pub. House, 415 Harvard St., S.E. Minneapolis, Minn.)

Tested Programs for Special Days—B. C. Clausen.

Miscellaneous

Alcohol Education (Many titles)—(W.C.T.U. Pub. Hse., Evanston, Ill.)

Bible Marking—Keene—90c per set.

Bible Marking Course, 25c. Practical Bible Training Course, Young Believer's Bible Work, 25c. Christian Character Course, 25c. Keith L. Brooks (American Prophetic League).

Challenging Youth. Questioning Youth. Thinking Youth. Wood.

Covenant Hi League Program Guide, 50c (Bd. of Youth Work, 1005 Belmont Ave., Chicago 13, Ill.)

Favorite Y.P.'s Programs (Collins and Wright, 4930 W. Ohio St., Chicago 44, Ill.) 50c.

Intermediate Manual No. 1—V.B.S.—Benson—\$2.00 (Standard).

Life on the Highest Plane—Paxson—\$3.50 (Moody Press).

Little Talks on Great Words—\$1.50 Loveless (Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich.) Plain Talks on Practical Truths—\$1.25. Loveless (Moody Press).

Moody Press Colportage Books—25c. Many titles usable for Y.P. topics: Life Abiding and Abounding—Griffith Thomas; Rivers of Living Water—Paxson.

Pocket Guide for Winning Souls—Unkefer—35c (Moody Press).

"Quiet Talks Series": Home Ideals; With Eager Youth, etc.—S. D. Gordon (Revell, 158 Fifth Ave., New York, N.Y.) Rightly Dividing the Word of Truth—Scofield—20c (Through the Bible Publishers, 412 Gaston Ave., Dallas 4, Tex.)

Scripture Memorizing for Personal Work—Lowry—20c (Moody Press) Box of Memorization cards—50c.

Study Courses of the B.T.U. (S.S. Board, 161 8th Ave., N., Nashville 3, Tenn.) 40c. Among the many titles are: Alcohol the Destroyer, Planning a Life, Deepening the Spiritual Life, Vital Problems in Christian Living, Winning Others to Christ, Building a Christian Home.

That You Might Believe—Morris—\$1.50. (Good News Publishing Co., 411 S. Wells, Chicago 7, Ill.)

Topics Built on Jr. Hi and Sr. Hi S.S. Lessons by Mears; for example: "Christ in My Every Day Life" (Dietz, 10 S. Wabash, Chicago 3, Ill.)

What the Bible Says—Laurin—35c (Van Kampen).

What Every Christian Ought to Know, 25c. How to be a Happy Christian, 25c. God's Answer to Y.P.'s Problems, 25c. Orr (BIOLA Book Room, 560 S. Hope St., Los Angeles 13, Calif.)

Youth Triumphant—Coder—\$5.00; classes of ten, reduced rate. A correspondence course of 30 lessons (Moody Bible Institute, 153 Institute Pl., Chicago 10, Ill.).



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[Continued from page 387]

come, I shall go after them," and he called at their homes.

One day he announced a cottage prayer meeting and asked if any would open their home for the event. A twelve-year-old boy raised his hand, saying, "I think Mammy'd like to have you come." The father was owner of the lowest bar-room in Dallas.

Scotfield went to find the house packed with neighbors. The mother and sister were converted, and later the father himself. After two years this type of evangelism brought the membership of the church from fourteen to 200.

In the following years the church grew to 1,200 with two mission churches under its wings.

Teaching and speaking at Bible conferences, Dr. Scotfield became an intimate friend of D. L. Moody, who prevailed upon him to accept the pastorate of his home church in Northfield, Mass., and also the presidency of the Northfield Bible Training School. After seven years of fruitful labor in Northfield, and following Moody's death, Dr. Scotfield returned to his former pastorate in Dallas.

During this period his old habit of knowledge-hunting kept him busy. When he would encounter such personages as Adam and Abraham in his Bible study he would ask, "Who was Adam? Who was Abraham?" Then he would proceed

to make an exhaustive study of those characters. He felt God's Word deserved thorough knowledge.

He organized Bible classes and as a result published his well-known book *Rightly Dividing the Word of Truth*. Friends in Dallas furnished the money to publish the book, and he "spoiled" a vacation, as he said, putting it together. His "spoiled" vacation, however, became a blessing to multitudes, for the book has gone through thirty-seven editions.

For fifteen years he laboriously toiled on what is now the Scotfield Bible Correspondence Course, and personally directed it from 1890 to 1915, when he was compelled to leave the task in other hands. Ten thousand students had studied the course when Moody Bible Institute took it over.

In 1902 Scotfield, talking with a friend, was encouraged to begin what is now the Scotfield Reference Bible. The church allowed him to spend time on the work and continue his pastoral duties. After a year, however, he discovered that one or the other had to be given up. The church released him, though his name continued as pastor until 1907, when he became pastor emeritus.

He went abroad in 1904 for further study. One day, when in the London home of a Mr. Scott, a publisher whom he had met in Northfield, the discussion of a publisher for his Reference Bible arose.

"Haven't thought of it," said Scotfield. "Plenty of time for that."

"That is a very important aspect of the work," insisted Mr. Scott. "My own

firm cannot give it the world-wide introduction it should have," he continued. "There is only one who can—the Oxford University Press."

"But I don't know anyone," admitted Scotfield.

"I can arrange that easily," promised Scott. And so that vital decision was made and settled.

While in Switzerland for quiet work Scotfield became desperately ill, and for several months was idle. Big blank books were ready for the pasting of the Scripture text with large margins for his references and annotations. Oxford Press had given him six copies of their most accurate editions. During his illness Mrs. Scotfield pasted the entire Bible in these blank books, so that when he recovered, the preliminary work was done.

Painstaking details involved the tedious task. Often Scotfield would spend a week of research on just one word! He covered the whole field of scholarship, friendly and critical, for firsthand information on the findings of Bible students. Comparing scripture with scripture was most patient work. "May the Lord spare you that kind of hard work," he wrote a friend later.

Eleven months were spent abroad; then he returned because the church needed pastoral supervision.

But another breakdown in health came. Spending the winter in a New York sanitarium, the work progressed slowly. Two years were spent in the Oxford libraries, then back to Lake Orion, Mich., for the summer. But numerous interruptions hindered the work, so again he went to Switzerland for nine months, where the work abroad was completed.

The books were carefully packed in boxes by carpenters, securely fastened with iron bands, looking very much like immigrant luggage. During the voyage Scotfield felt impressed to see the boxes. After investigation he discovered they were gone. His heart sank, and he prayed. Then it occurred to him, "They might be among the immigrant baggage." There they were. If Scotfield had not made this investigation they would have been put off at Ellis Island unclaimed, and probably never located.

But the work wasn't over. With type imported from the press in Oxford, Scotfield took an apartment in New York to be closer to the work. Twenty pages at a time were cut and sent to Oxford, and when proofs came back, Mrs. Scotfield acted as copyholder, reading aloud to her husband from the original, while he carefully corrected the proof. During the hottest summer their days began at five and continued till dark.

One day, meeting an inquiring friend, Dr. Scotfield answered, "At eleven o'clock last night I came upon the impressive words, 'The End.'"

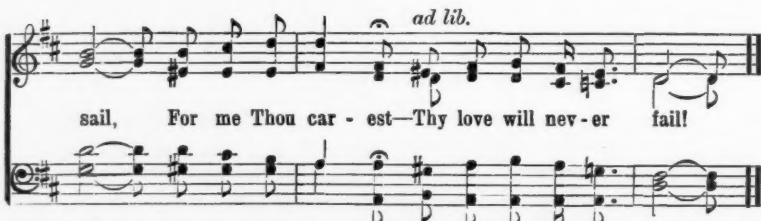
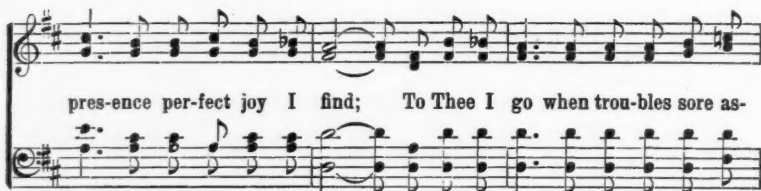
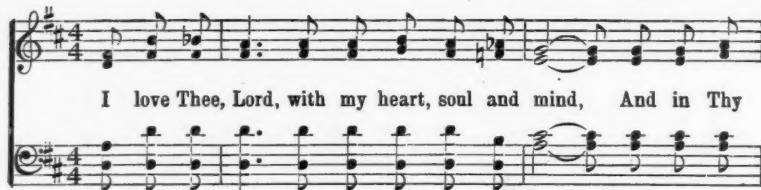
The search was over—the long, tiring years of exhaustive study to compile the extensive notes in the Scotfield Reference Bible—but the thousands of people who have come to a new acquaintance with the Scriptures through those notes are grateful to Scotfield today. He has helped them hunt their way to rich truths in the Word of God.

NEW CHORUS OF THE MONTH

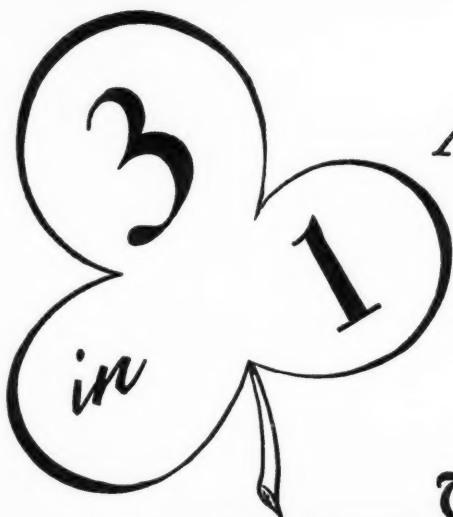
I Love Thee, Lord

V. F.

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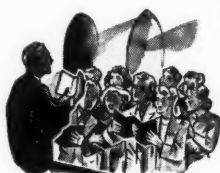
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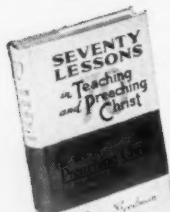
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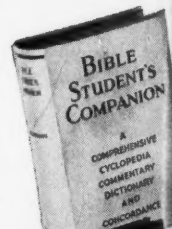
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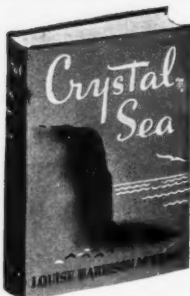
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